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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

ULTRAMONTANE AMBITION.

The dogma of the Pope's infallibility, affirmed at the General Council of Rome, has begun to work out the purpose for which it was conceived in every Roman Catholic country in the Old and New Worlds. It was never intended to remain a mere sterile germ. Its *raison d'être* was to bring under the government of one will all the millions who profess to belong to the Church of Rome. In France, in Germany, in Switzerland, in Austria, and in the Empire of Brazil, the leaven which is destined to "leaven the whole lump" is in active fermentation, and is occasioning difficulty and embarrassment to the political authorities of these respective States. It is doing more. It is gradually permeating society in those countries in which the majority of the population adhere to Protestantism. Its practical maxim is now and everywhere that of Strafford —"Thorough." It has dismissed prudence. It shows the courage of conviction. It will listen to no compromise. It sets the will of the Pope against the will of all secular Sovereignty. And, like the Duc de Chambord, its decision is to be taken as absolute and unchangeable. As yet, it has nowhere fought a pitched battle, but it is patiently organising its widespread ecclesiastical forces, and disposing of, and employing, them with that astuteness and audacity which usually are at the command of ancient ecclesiastical corporations. The end at which it aims may be, and, in our judgment, must be, eventually frustrated. But that we are on the eve of a tremendous struggle which will involve the civil and religious liberty of mankind, evidence is too plain and too abundant to admit of rational doubt.

The real object of this impending struggle is not far to seek. A priestly domination over the souls of men, and thereby priestly control of their temporal affairs, is the position aimed at by that organisation of ecclesiastics of which the Pope is the acknowledged Head. There is a basis of truth underlying this pretentious scheme. Religion should be supreme in the rule of human affairs. God is above man, not in this or that department only of human affairs, but in everything. His will is paramount. His declarations of truth are to be received without question. No merely civil authority can effectually withstand His law. It is His to speak; it is ours to listen with reverence and obey with alacrity. Reason itself endorses this position. The step, however, is a long one to the substitution for God of what is called the Church. We can submit to the Divine, we cannot fall at the feet of the human. It has been the tendency of ecclesiastics in all ages to usurp for themselves the authority of the Omnipotent, and to forge and brandish those thunderbolts which are in the exclusive keeping of the Eternal Himself. To God it is our duty, as it is our interest, to bow. To man speaking in the name of God it is our duty and our interest to examine, criticise, and, if need be, demur. The portentous phenomena now being made manifest over all Christendom is the attempt made by men of human passions to wield over their fellow-men that authority which belongs alone to the Supreme. One cannot but call to mind the prophecy of the Apostle of the Gentiles to the effect that there was to be a revelation of "that Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, and who, as God, sitteth in the Temple of God, showing himself that he is God."

Experience, we think, has fully proved that no intellectual power is competent to cope with this ecclesiastical usurpation. It never has done so with complete success. It never will. Spurious spiritualism can only be put down by real spiritualism. It was so in the time of the Reformation; it will have to be so in the present age. All priestism favours the development of that spurious force which stands in the face of, and largely contravenes, the force which is true, and real, and permanent. When once he whom the apostle describes as "that wicked one" is revealed, "whose coming," he tells us, "is after the working of Satan and all power and signs and lying wonders," it is only "the breath of the mouth of the Lord, and the brightness of His coming" which can be confidently trusted to destroy the pestilential evil. Concordats with Rome will not do it. State arrangements will not do it. Stringent laws with heavy penalties will not do it. Nothing will do it but that simple devotion to God and to His truth which, in the first ages of Christianity, and again in the period of the Reformation, availed to throw down the strongholds of ecclesiastical absolutism.

What is it that we are called upon in this our age to witness? A revival all over the Continent of the most superstitious, and, we need hardly add, the most pernicious customs of mediæval times, and that too without the excuse of mediæval circumstances. Among them, pilgrimages to notable ecclesiastical places may be regarded as, perhaps, the most degrading, not to say mischievous. In olden times, indeed, they usually involved not a little personal privation, fatigue, and self-sacrifice. In the present day they involve nothing of the kind. For example, a pilgrimage to Paray-le-Monial has been projected, and English Catholics, encouraged by Archbishop Manning and by the Duke of Norfolk, are invited to join it. Pilgrims, it is said, will start from Charing Cross on Tuesday morning, Sept. 2, will sleep at Paris, where hotel accommodation will be provided for them beforehand, will start on Wednesday morning at eleven o'clock for Paray-le-Monial, where they are to arrive the same evening, and may reach town again on Friday evening. The whole cost, first class, will be only five pounds, with ten shillings a-day for hotel expenses. We have no sufficient space to go into the history of those events—we may say, even with the sanction of a former Pope, of those impostures—which have cast over Paray-le-Monial a special odour of sanctity. Nor, indeed, is there any good reason why we should thereby stimulate the disgust of our readers. The whole thing has the appearance of a sorry farce, and would be so, but that it is connected with tragical issues. The object of enticing pilgrims to these places is simply to obtain homage for ambitiou priestism. Possibly, at no very distant dat we may look for an imitation of this debasing folly in England, perpetrated, moreover, by the clergy belonging to the English Church. Law is certainly no protection to us. Mere organisation is no sufficient guarantee against the customs of superstition. Individual faith, love, and devotion, are alone qualified to wrestle with the spiritual foe that is now abroad in society.

MR. JOHN MORLEY ON THE STRUGGLE FOR NATIONAL EDUCATION.

The article on the above subject in the current number of the *Fortnightly Review* deserves, and we hope it may command, the dispassionate attention of all who value the education of the people above the conflicting interests of sectarian jealousy. We will not attempt to conceal our gratification at the justice which Mr. Morley has done to the general political tendencies of Nonconformity. And such testimony is all the more valuable as coming from one who may be regarded as entirely indifferent to any theological disputes between rival sects. We are not, indeed, prepared to admit that "the creeds of Dissent" are necessarily "narrow, its spirit contentious, its discipline unscriptural, its ritual bleak, or its votaries plebeian." But we are quite sufficiently conscious of the deleterious influences exercised on us by our exclusion from great national schools, to be perfectly content with Mr. Morley's verdict that "Dissent is not picturesque; but possesses an heroic political record." It is not, however, for the sake of quoting Mr. Morley's observations on our political reputation, which must stand on its own merits, that we recall attention to the article now. Perhaps the chief merit of Mr. Morley's argument in the eyes of a practical generation will be the plainness and force with which he insists that the real question at issue is not whether the people are to have religious or purely secular instruction, but whether they are to have any education at all worth the name. He shows most conclusively, from the testimony of Government inspectors, that the present system fails even to give the common elements of reading, writing, and arithmetic, to four-fifths of the scholars who pass through the schools. He quotes a paper read by Mr. Joseph Payne before the Social Science Association which seems to prove that in the year 1866-7 only one child in 63, or rather more than 15,000 children in all, received even a decent amount of primary instruction. The new report of the Education Department goes far to show that this state of things is substantially the same at the present day. In 1870 Mr. Mundella stated in the House of Commons that while we, in a population of 20,000,000, had succeeded in getting 20,000 children to pass the sixth standard in any one year, Old Prussia, without her recent aggrandisement, passed nearly 380,000 through a higher standard every year. These facts are well known to all who study our educational system with a view to the extension of knowledge, rather than to the enlargement of the influence of their own favourite sect. And when once it is felt that this state of things is irremediable except by taking the national schools wholly out of the hands of the sects,

the British taxpayer, who likes to get his money's worth, will insist upon an amendment of the Education Act very different from Mr. Forster's most recent triumph.

The next point demanding attention in Mr. Morley's article is the proof he offers that the miserable results thus exhibited are directly traceable to the infatuated policy which entrusts the secular teaching of the nation to men who professedly, and even boastfully, regard it as an entirely secondary matter. We trust we shall not be misunderstood. To our minds enlightened religious instruction is the very life and soul of any sound education. But if we received Government money on condition of imparting only secular instruction during certain hours in the day, we should think ourselves guilty of grave dishonesty did we act during those hours upon the principle that our notions of enlightened religious instruction must be the first and paramount consideration. Now Mr. Morley, if we understand him rightly, denounces the Government system as directly calculated to suggest, to encourage, and to reward precisely this kind of dishonesty. A number of schools had sprung up—so-called voluntary schools—endowed with 10,000,000*l.* of taxation, and expressly designed to propagate the peculiar religious views of their promoters. And when, in 1870, the Ministry felt the absolute necessity of supplementing this sham Voluntaryism by school boards, it at the same time announced almost as clearly, as recently at Hawarden, its preference of the old sectarian system and old sectarian aims. This preference was shown by the pecuniary liberality which is more eloquent than all words. The deluge of applications for building grants which was deliberately invited by the "six months' grace," and the enlargement of the capitation grant from one-third to one-half of the total cost of instruction, were a sufficient proof of the leanings of the Government. How, then, can we wonder at the fruits? How can we be surprised if priests and sectaries, thus openly encouraged, persist in regarding their denominational influence as the first consideration, and the secular knowledge of the poor children as entirely secondary? Here is an advertisement culled by Mr. Morley from the *Church Times*—"WANTED, at once, 50*l.*, to rescue 200 souls from Dissent. Of your charity help!" The two hundred souls, of course, were those of children attending a Dissenting school. It is beyond the range of charity to suppose that men who could issue an advertisement like this would allow secular instruction a fair chance in competition with the influences of superstition. Nor is this really an exceptional case. The monthly paper of the National Society may fairly be regarded as a representative organ, and by this paper we are unblushingly told, "that in the present condition of Church schools it is more than ever necessary that they should be made the nurseries of Church principles." The training for confirmation is the chief thing. "*The whole school time of a child should lead up to this.*" To expect efficient secular instruction up to the needs of the day, from schools conducted with avowed aims like these, would be about as sensible as to look for the encouragement of literature to the *Index Expurgatorius*.

But farther, Mr. Morley puts his finger on a still darker blot in the present system, when he speaks of the training schools for teachers. It is an amazing anomaly that these should be left to the almost undisputed dominion of two or three rival sects. Surely, if it is the duty of the nation to give secular instruction to its future citizens, apart from any interference with their religion, it is also the duty of the nation to take care that men are forthcoming who are thoroughly fitted for the work. And it can scarcely be contended that young men and women whose sectarian prejudices are forced into almost morbid activity by a very hotbed of denominational zeal, should have precisely the qualifications for which we look. Yet, with the exception of the British and Foreign School Society's institutions, which are, of course, limited in extent, and by no means altogether free from the religious difficulty, all the training schools in existence are strictly sectarian seminaries, built, maintained, and managed for the express purpose of grasping in the interest of Episcopalianism, Wesleyanism, or some other ism, the educational machinery of the nation. "The key of our position," says a clergyman who ought to know, "is the training college. While we have religious teachers it is really of secondary importance under what regulations they carry on their work." And what is the influence of the sectarian virus on the colleges? Mr. Morley gives us extracts from inspectors' reports on six diocesan institutions—and we know such extracts might be multiplied indefinitely—nearly all of which praise the proficiency of the students in religious knowledge, while they all disparage or condemn the results of the secular instruction.

In fine, the upshot of the whole article is to show that it is no peddling matter of fees to denominational schools which is the real issue at stake, but the question whether the future development of our system of national education is to be progressive or retrograde. Mr. Morley urges past records of Nonconformist political action as furnishing a presumption that in any new conflict between the priesthood and Dissent, the interests of true Liberalism are likely to be bound up with the success of the latter. He shows that where schools are established as engines of a religious propaganda, they are not likely to give much attention to secular instruction. To this cause he traces the indisputable facts which prove that our present system is a miserable failure. He charges the present Government with encouraging sectarianism at the risk of protecting national ignorance. He traces the priestly influence over the schools to its source in the training colleges. We look with interest for the next article. But the author has already gone quite far enough to show that the remedies upon which all Liberals ought, with one voice, to insist, are the gradual absorption of all schools into one national secular system, entirely independent of clerical control, and the establishment of at least one national normal college which can furnish a model of secular training unbiassed by any sectarian hopes or fears.

ECCLESIASTICAL NOTES.

The final proceedings of the Wesleyan Conference last week indicated that the spirit of Conservatism which has usually been held to characterise the Wesleyan body, is giving way to a tendency in the opposite direction. We see proofs of a vigorous intention to take advantage of all the modern means of intellectual culture—one being the establishment of what may be termed a High School at Cambridge, in connection with the University, to be followed, probably, by a similar establishment at Oxf rd. There has also been another discussion re arding the admission of laymen to the Conference; which proposal was received in a very different manner from that in which it was met when the subject was first broached. We have no detailed report of the discussion which took place upon it, but it was evidently a very animated one; no definite decision was taken excepting to postpone the ultimate decision until next year. This may be taken to be nearly equivalent to deciding in favour of the proposal. The discussion on the increase of the Papal spirit in the Established Church brought out some unexpected opinions. The most remarkable was that of the Rev. Luke Wiseman, Ex-President of the Conference, in favour of disestablishment. We think that this is the first declaration in the Conference on this question. It will prove to be an historical one. Equally remarkable was Mr. Arthur's statement that some of the Evangelical clergy would accept disestablishment, and contend for it, if they found that the Church of England could not be reformed in a Protestant sense. While Mr. Holland deprecated any discussion of the State Church question, he, too, said that he would oppose any resolution which might be construed into a committal of the Conference to the principle of a State Church; and that he was prepared, if the spread of Ritualism was not stopped, to recommend the Methodists to seek for the disendowment and disestablishment of the Church. The Conference ultimately adopted a resolution condemnatory of the spread of Romanism in the Church, and expressing its willingness to co-operate with others in the endeavour to repair the injury that had already been done to the Protestantism of the country. Our Methodist, in common with our Evangelical friends, will find that there is only one means of doing this, and that is the means which Mr. Wiseman is now prepared to adopt—disestablishment.

The laity and the clergy are really bringing up some bishops to use somewhat more decisive language upon the subject of confession. The most pronounced is that of the Bishop of Gloucester and Bristol—Dr. Ellicott—who perhaps was not expected to say much and did not say much when he was first appealed to. But, when the Dean of Gloucester writes to the effect that there is a feeling that bishops are tampering with the subject, the bishop speaks out manfully. He admits the existence of a Romanising party in the Establishment; he will be "prompt and unwavering in using his whole moral influence" against them, but he also enlarges upon the extreme difficulty of dealing with them. "However," he concludes, "my own duty is plain, to seek by every exercise of authority and moral influence to bring about obedience to the law of the land." So far, so good; but what is the law of the land? Our readers will find in another column, the declarations of Archdeacon Denison and Dr. Oldknow upon this subject. Both these eminent Churchmen maintain the duty of confession; declare that the Established Church authorises and encourages the practice, and intimate that they, at least, do not intend to withhold their advocacy of it. Now, who are right, the bishops or these divines and the thousands of clergymen who, according to Archdeacon Denison, practise confession? The Church of England is a law Church, and Englishmen have a right to an answer to this question. Is it to be the case in regard to this as in regard to theology, that one set of clergymen can legally preach one thing and another the very opposite? Mr. Llewellyn Davies says, this very week, that he does not believe in eternal punishment, while a good many other clergymen we know do believe in it. We have pulpit contradicting pulpit upon this subject; are we really to have the same in regard to every other subject? The immorality of such practices in the same State-endowed Church will soon get beyond the forbearance of the laity.

Nor will the laity hold much longer in any respect, the Church in whose recognised literary organs they find language such as this, which we take from the *Church Herald* of last week,—

> In imitation of the dirty and disreputable meeting at Exeter Hall, held to protest against the forgiveness of sins, a few other similar meetings have been held at Warwick, Cheltenham and Bristol—but, as the *Spectator* remarks, they have been signal failures. Not a man of mark has been present; the speeches have been weak, and the resolutions passed contemptible. In truth (with a naturally kind heart), we are pained, for their own sakes, at the low position of impotence and degradation to which the Evangelical party has sunk. It will die noisily, however, its members truly enough knowing that their time is short, and having great wrath accordingly.

Did ever Dissenting "Schismatics" write like these members of the most united and Catholic Church in Christendom?

"Second thoughts are best," is one proverb, while "First impressions are correct," is another, proverbs being, as a rule, conveniently contradictory. It is a second thought which "An Old Tory" has who writes to the *Guardian* of last week, and inquires in what respect Churchmen would be benefited by the substitution of Mr. Gladstone by Mr. Disraeli? He says it is plain—and so it is—that Mr. Gladstone is "doing his utmost to sustain the status of the Church." He asks what has caused the result of the recent elections? It is the dissatisfaction of the Nonconformists—

> The Dissenters find that Mr. Gladstone will not help them in the destruction of the Established Church. They would, therefore, eject him from office; they would even bear for a time the existence of a Conservative Government: if so they might force the whole Liberal party into adopting their destructive policy against the Established Church. Are Churchmen madly to aid them in this endeavour? Let them consider whether the rejection of Mr. Gladstone would not in the present crisis be suicidal.

Old Tories are probably not so "stupid" after all!

The same journal has another contribution against the bishops, from the pen of the well-known Vicar of Birling, the Rev. E. V. Bligh. Mr. Bligh advocates a moderate increase of the episcopate, but, as he says, there is an obstacle *in limine* to all such propositions, and that is the jealousy felt by all statesmen of an increase in the number of spiritual peers. Mr. Bligh therefore asks for a diminution of their number. He would have more bishops but fewer peers, and by this, he thinks, objections would be met. He asks—

> Is there not, sir, a growing conviction among men of all parties, that bishops would be far more efficient, and the affairs of the Church better managed, if they were relieved of their seats in the House of Lords? Good and true men have advocated this in the interests of the Church. Canon Ryle notably, a real Conservative Churchman, has suggested this to a large extent. And I, for one, am persuaded that the connection of Church and State may be best maintained by materially reducing the number of spiritual peerages. Saving life interests, if it could be enacted that in future only the two archbishops and the three leading bishops of London, Durham, and Winchester should have seats, the Church would have its representatives and mouthpieces still in the Upper House of the Legislature, while the majority of the existing bishops would be left entirely free to attend to the discharge of duties in their dioceses, and their necessary expenses would be reduced materially. It would then, no doubt, be desirable to consider the subdivision of certain dioceses, and a moderate increase in the number of dioceses might be made.

This, from the Church Reform point of view, is wise, but how long would it take to convince the bishops themselves of its reasonableness? Who amongst them is likely to vote for a "self-denying ordinance" such as this? We had some experience of them in the debates and divisions on the Irish

Church Bill, and have yet to learn that any change has "come o'er the spirit of their dream."

The article from the *Times*, on the Church and State question in Germany, which we reprint on another page, is a valuable contribution to the knowledge of this intricate question. We doubt whether, after reading it, the sympathy of the Nonconformist bodies in England will be wholly with the German State.

THE EVANGELICALS AND THE WESLEYANS.

(From the *Record*.)

The elaborate address given by the ex-President of the Wesleyan Conference, the Rev. Luke Wiseman, to the newly-ordained Wesleyan ministers at Gateshead, on Wednesday last, was evidently intended as a reply to the pastoral of the Bishop of Lincoln. That pastoral, we regret to see, has been formally read out in some of the churches of the diocese, and members of the Wesleyan body publicly and specially invited to be present. Mr. Wiseman's address appears to have been recognised by his own co-religionists as a formal answer to Dr. Wordsworth, and was avowedly intended to lay to rest the scruples as to the validity of Wesleyan ordination which the pastoral was calculated to excite. It was received by his audience with much enthusiasm, murmurs of applause were heard, and the people were with difficulty restrained from cheering—a circumstance which recalls the habits and sympathies of the days of Chrysostom. In style and language the address was exceedingly temperate; and indeed the same thing may be said of its substance, the Wesleyan argument being stated with a moderation which no one can deny, and yet with a simple cogency which appears to have carried full satisfaction to the minds of his audience. To the pleas of the Bishop of Lincoln we think it to be a conclusive answer, for, as we said in our recent article on this subject, the good bishop weakened his own reasoning by the exaggeration to which he pushed it. The charge of schism cannot be sustained. But the cause of regret expressed in our last still remains, and in relation to the claims of the Church of England, justly and moderately urged, the Wesleyan case is anything but conclusive.

Mr. Wiseman does not deny John Wesley's attachment to the Church of England, and his extreme unwillingness to violate her order, or to separate from her communion. But when the Bishop of Lincoln represents this unwillingness as expressive of a scruple of conscience, and a conviction that separation would involve the sin of schism, Mr. Wiseman demurs to the conclusion. He pleads that Wesley's sentiment on this subject was a matter of hereditary feeling, and of early association, rather than of deliberate conviction, and he quotes a passage from his works in which he speaks of "the vehement prejudice of education," and another passage in which he explains that it was "for the sake of peace" that he advised his followers not to quit the Church of England. It may be that the Wesleyan divine naturally underrates from his own point of view Wesley's attachment to the Church, as much as the bishop from his point of view as naturally exaggerates it. It must be admitted that this appeal *ad verecundiam* somewhat weakens his case. But he is on stronger ground when he asserts that John Wesley foresaw the course which things would inevitably take, and that it was with full deliberation and perfect conviction of the Scriptural legality of his act that he assumed the power of laying on of hands. We lay no stress on Wesley's estimate of apostolical succession; because the phrase itself is an ambiguous one, and may mean a succession of work, which we think may be maintained as justly as a succession of a mystic, magical, and quasi-material power is absolutely and utterly to be rejected. Nor do we rest on his assertion that, as a matter of fact, the succession has been broken, for in this he is probably mistaken. But from the strong conscientiousness of Wesley's character it would be a gross injustice to doubt his conviction that he was right in taking upon himself the work of ordination. Had he for a moment entertained the conviction imputed to him by Dr. Wordsworth, that to establish an independent ministry would be an act of schism, and therefore of sin before God, it is impossible to suppose that any pressure of practical necessity would have induced him to take such a step. He took it, it is admitted, with reluctance. This was perfectly natural. He saw that the work must go on, and therefore that the machinery necessary for carrying on the work must be perpetuated. He therefore took steps for this purpose, but he took them sadly, as a man who does what he thinks to be right, but does it against his wishes. If it be asked, Why, then, did he do it at all? the answer is at hand. Because he felt a necessity to be laid on him, and on those who acted with him, to preach the Gospel at all hazards and at all costs. The cost was greater than he liked to contemplate, but the work of God was imperative, and admitted of no questions. The language of Wesley's trust-deeds, which have been preserved inviolate to the present day, exactly corresponds with this state of mind. He saw embarrassing problems before him, and he left them to be solved by the providence of God. Mr. Wiseman's argument is so far unanswerable. Other details of government are specified in the trust-deeds—such, for instance, that no Wesleyan minister should reside in one circuit for more than three years, and these details are strictly observed to the present day. The Wesleyan apologist has a right to say that if the deed had contained a single line forbidding to preachers the administration of the sacraments, the prohibition would have been as jealously and conscientiously maintained as the regulation has been maintained relative to the circuits. But there is not a syllable of such a prohibition to be found. Wesley left the solution of the question to the providence of God, and resolutely refused to forestall it. He left the door open, and deliberately refused to restrict the future functions of the ministry he was instituting. But while the silence of the trust-deeds justifies this conclusion, it has at the same time another side. Wesley did not prohibit, but neither would he sanction, the administration of the sacraments by his preachers. His authority cannot be alleged against it; but neither can it be alleged for it.

While up to this point we mainly coincide with Mr. Wiseman's argument, we are anxious not to be supposed to acquiesce in his general argument in regard to Episcopacy, or in the sufficiency and accuracy of his statement of the case as regards the Wesleyan body on the one hand and the National Church on the other. It is for the sake of thus guarding ourselves that we mainly refer to the subject again. Mr. Wiseman seriously understates the opinions of our great divines on Episcopacy. They have never given countenance to the opinion that Episcopal government is, as Mr. Wiseman apparently suggests, a matter of purely human convenience. To suppose that they did not ground their maintenance of Episcopacy on Scripture is a great mistake. They admitted that it is not so clearly and positively taught as to make it an article of faith or necessary to the constitution of a true Church of Christ. But, for themselves, they believed it to be taught in the Word of God, and to be in accordance with apostolic and primitive practice. The distinction which the great defenders of Episcopacy, such as Bishop Hall, have ever maintained is this—that Episcopacy is not necessary for the being of a church, but that it is necessary for its well-being. But this is much higher ground than Mr. Wiseman attributes to them. Nor is it a just representation of the argument to make it turn on the Scriptural use of the terms "presbyter" and "bishop." Every word that he says on this point may be admitted without shaking the argument for Episcopacy in the slightest degree. The argument rests mainly on the fact, that the churches spoken of in Scripture did not consist only of single congregations, but, in many evident cases, of groups of congregations, making up one organised society, and that those societies were governed, not by a federated council, but by single men, invested with precise and definite authority, and that of these functions the power of laying on of hands formed a distinctive part. The Epistles to Timothy and Titus prove this to have been the case. Whether the order of bishops be essentially different from that of presbyters is another question, too wide for us to discuss at present, and which from our point of view scarcely enters into the discussion, however it may do so from the Bishop of Lincoln's point of view. In the Church of England the bishop does not cease to be a presbyter on being consecrated to the oversight of a diocese; nor does he discontinue to discharge the functions of the presbyter. There are many bishops in England at the present time discharging the duties of the parochial ministry. As to orders itself, the laying on of hands is the act of the presbyters present as well as of the Bishop. That there is a broad difference between Episcopacy after the Scriptural model and prelacy we most fully admit, and we agree with the Wesleyans as entirely in the rejection of the one, as we differ from them in our acceptance of the other. We trust that the time is not far distant when the prelatic character of our English Episcopacy will disappear, and the pure Scriptural type take its place.

THE CONFESSIONAL CONTROVERSY.

THE BISHOP OF GLOUCESTER AND BRISTOL.

A public meeting, held at Cheltenham, having addressed the Bishop of Gloucester and Bristol, appealing to him to use his influence to stop the progress of the confessional movement, the bishop has now sent a reply. The memorialists said,—

If your lordship inquire by what means your interference may be made effectual, we would suggest (1) that the law as ascertained may be enforced by all means in your lordship's power against offending clergymen; (2) that your lordship will be pleased to express publicly your decided disapprobation of all such illegal doctrines and practices; (3) that your lordship will abstain from licensing any clergyman who is known to favour the Romanist movement; (4) that in the bestowal of Church patronage your lordship will appoint such clergymen only as you know to be loyal to the principles of the Reformation, and not men who are simply ministers in the Church of England, but not of her. Your lordship will kindly note that we have especial reference to the petition of 480 clergymen lately presented to convocation touching the confessional and other matters.

We desire to convey to your lordship our conviction that upon the faithful and decided conduct of the bishops in this crisis depends largely, under God, the maintenance of the Church of England as by law established.

The bishop thereupon replies,—

Your suggestions relate wholly to the clergy, whereas the greater part of our present perplexities arise from the undisguised sympathy and support of the laity. The real history of these cases is commonly as follows. The general congregation, though at first a little startled, excuse the excesses in consideration of the amount of work done and of the obvious earnestness that is shown; they get used to the excesses and novelties, and they end in either liking them or so far tolerating them as to be prepared to defend their minister against what they deem interference or aggression. These are very difficult cases for those in authority to deal with, especially in an age when public opinion is a force of considerable amount and potency.

Secondly, it is better to be plain spoken and to say frankly that a bishop may show the greatest possible care in regard to the bestowal of his patronage, and yet find that when it is bestowed he has no power of arresting the disclosure or development of opinions which neither he nor his advisers could fairly have anticipated. Nay, even in the serious matter of ordination the utmost care and vigilance may be frustrated. I am sorry to say that at least one case is known to me, in which it was held that documentary and so to say statutable answers might be returned to studiously definite questions, those documentary answers being far from expressing the real sentiments of the writer. Such things are very novel, very startling, and very painful to allude to, but I notice them as illustrating the difficulties in which a bishop, wishing to act kindly and fairly to those around him, may find himself, to his sorrow, involved. I am quite ready, as I trust I have ever have been, to express my thorough disapproval of all illegal doctrines and practices. I have done so often, I do so now, and I shall be prepared to do so, temperately and firmly, whensoever occasion may be offered or need may require. But let me tell you that I fear such expression of disapprobation does very little good in the case of those against whom it may be directed. They maintain that their practices are not illegal, and if pressed by argument from apparently decided cases they urge either that the case was undefended, or that the judgment was good for the particular person and case, but is not good for them until it is brought home to them by fresh and independent legal decisions. This state of things is, no doubt, sad and discouraging, but I do not see any cause for ultimate disquietude, if only one course be calmly and consistently followed. Let us all agree to set aside, as far as we can, any personal or party bias and follow out the plain rules of the Prayer-book as we have it, and I will make bold to prophesy that excess and illegality will soon be reduced to very narrow limits. In spite of many peculiarities we English are law-loving; and the force of the law will be found, even in these matters of predilections, ultimately to prevail. It is telling now, and it will tell more and more just in proportion as excess and illegality fail in finding what are deemed the set-off cases of neglect and defect. It is quite true that there may be no real parallelism between the cases; it may not be a *par materia*, but it is claimed to be so; and it is held to justify disobedience or passive resistance.

THE BISHOP AND THE DEAN.

Since the above reply the Dean of Gloucester (Dr. Law), has addressed an urgent letter to the bishop, in which he says:—

I am thus led to venture the suggestion that the time is fully come for you to take action, for the purpose of calming the agitated minds of very many of the clergy and laity of this diocese. This would be greatly effected by an assurance (such as in your wisdom you may think seasonable) of your resolute determination to use the authority and influence which you largely possess to preserve in full integrity the principles of the Reformation. I know with what thankfulness such a declaration would be welcomed by multitudes. A disheartening apprehension is prevalent that indifference, or vacillation, or timidity, retard our bishops at this fearful crisis; and I cannot doubt that the most beneficial satisfaction would result from being assured that no suspicion can attach to our diocesan.

This has drawn from the bishop a letter of a considerably more outspoken character than that addressed to the memorialists—

After the serious statement of the two archbishops to which you refer, and after the declaration publicly made last Sunday in a neighbouring cathedral by a dignitary of the Church—that priests by thousands are teaching and practising private confession and absolution—I can hardly wonder that you should address me, nor that you, with many others, should especially desire to know the course that your bishop is prepared to take. Thus appealed to I feel it my duty to return to you a frank and explicit answer. Before, however, I give that answer, let me say that I can no longer hesitate to avow that recent facts have forced upon me a conviction which I have long been unwilling to entertain—viz., that there does exist in the Church of England a combined and organised party, the scarcely-concealed object of which is the reversal of some at least of the leading principles of the Reformation, and a return to the principles and usages, either of pre-Reformation times, or, at the very least, of that period of transition which preceded the First Prayer-book. Such being my present conviction, my answer is prompt and unwavering—that I am prepared to use, as, indeed, I have done already, my whole moral influence in preserving in full integrity the principles of the Reformation, and more especially in discouraging and, so far as I am able, in repressing all extreme practices whensoever proper complaint may be made by the authorities or Church-people of the parish. But though I have no desire to throw upon the laity responsibilities which belong to me and to my own order, I am bound to call your attention to the extreme reluctance (perhaps, in some respects, creditably so) of parishioners to make formal and tangible complaints of their minister. I know cases in which, though the unavowed complainants may be many, the actual complainants have been so few as to have been held in check to some extent by organised memorials on the other side. . . . In such cases the fault really rests much more on the unavowed complainants than on the unsupported and perplexed bishop. Ten years' experience warrants me in saying most distinctly that, in the temper of these times, no extreme usage could be long maintained anywhere if the best public feeling of the parish was against it, and the bishop not indisposed to act. Again, I must further call attention to the fact that the difficulty of checking this counter-Reformation movement is greatly increased by the insidious nature of its development. The methods commonly adopted are (1), the undue exaltation of the prerogatives of the

priestly office; (2), the extension of the system of private confession and absolution—both of which may be carried out very successfully, without it being easy for any authoritative cognisance to be taken of them. And yet no two methods could be adopted which tend more completely to countervail the two most distinctive principles of the Reformation—viz., the blessed privilege of personal access, through faith to Christ crucified, and the right of appeal to an opened Bible. In conclusion, then, though I feel bound to call your attention to these real and serious impediments, I yet must not fail to say that I feel perfectly hopeful as to the issue. The deepest feelings of the English people are enlisted on the side of the Reformation, so much so that it is a subject of anxiety with many lest, ere long these feelings should be so strongly manifested as to drive the majority of the counter-Reformation party either into a position from which return might be difficult, or into the communion of the Greek, Romish, or so-called Old Catholic Churches. However that may be, my own duty is plain—to seek, by every exercise of authority and moral influence, to bring about obedience to the law of the land and to the final decisions of the Court of my metropolitan. This I have done, and this I mean to do. All I ask for in each case of difficulty is the support and confidence of all loyal members of the Church of England in the place in which I may feel it my duty to take action.

THE BISHOP OF LONDON AND ST. GEORGE'S VESTRY.

The vestry of St. George's, Hanover-square, on Thursday evening last, unanimously passed the following resolution expressive of regret at the character of the Bishop of London's letter on confession:—

That this vestry, having carefully considered the answer of the Right Rev. the Bishop of London to the memorial of the vestry on the subject of the introduction of auricular confession into our National Church, beg to thank his lordship for his courteous reply and careful examination of the wrongs they are suffering at the hands of men many of whom are under his lordship's direction and control; also, that the vestry express its painful disappointment at the comparative indifference with which his lordship seems to view the introduction of this dangerous institution into our Church, an indifference which may be gathered from the little hope held out that he would exert his (known to be) powerful influence and act in earnest and at once in their defence, a protection which they had an undoubted right to expect.

ARCHDEACON DENISON'S OPINION.

We are now able to give a fuller report of Archdeacon Denison's remarks in the sermon preached on Sunday week at Wells Cathedral. The Archdeacon said that the Church of England was now passing in connection with the question of confession and absolution. Of the abatement of that severity he saw no prospect. A glorious opportunity was now vouchsafed to the Reformed Church of England to come to the front. It was required of every member of the Church who found himself unable to quiet his conscience by confession to God to go to God's priests to confess himself. It was an integral part of the commission received of the Holy Ghost by every priest at the hands of his bishop that he should hear the penitent's confession, and when he saw fit give him absolution. The words spoken by Jesus Christ to His disciples on the day of the resurrection when He gave the mission to evangelise the world in His name were put by the Church into the mouths of her bishops when the conferred the order of priesthood:—"Receive the Holy Ghost for the office and work of a priest of the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained." But in the face of the plain natural meaning of the words in St. John's Gospel and of the parallel places in Holy Scripture, it was commonly denied here in England that Jesus Christ gave to man the power to forgive or to withhold the forgiveness of sins in His name, and it was contended that, therefore, the Prayer-book could not mean what it said on behalf of the Reformed Church. Now, it was a dangerous thing, especially in a country where people liked plain speaking, to tell them that the Scriptures or the Prayer-book did not mean what they said; and he affirmed in the most formal way that the premiss and the conclusion were alike false. Private confession and absolution had shared the common fate of truths obscured by man's misuse or disuse, or both, and when the providence of God revived the perception of rtuth obscured and of pious observances neglected, it was part of the punishment of past blindness and unthankfulness that the revival, instead of being welcomed as being what it was, an outpouring of the Spirit, was regretted as in itself unsound and untrue. If Scripture said one thing in England, and the *Times* newspaper another, 500 out of 510 people would believe the *Times*. A primary truth of the Gospel, an observance under given conditions imperative on priest and people, a law and ordinance of the Church, testified by the greatest names, had fallen with doubt, but that it still existed as a law in some shape could not be denied. After some further observations, the archdeacon went on to say that the two places in which the doctrine of private confession and absolution was set forth in Prayer-book, were the order of the administration of the Lord's Supper and that for the visitation of the sick; and towards the close of his address contended that to restrict confession and absolution to the death-bed or to cases of gross sin was very like to restricting repentonce to such cases. He cited the names of forty-two archbishops and bishops and twenty-nine priests of the Reformed Church who had borne testimony to what he maintained was the true teaching respecting confession, adding that these names did not represent the whole value, much less the amount of the testimony, any more than the memorial of the 483 clergy represented the value of the amount of earnest longing within the Reformed Church for the several things set down in it. The archdeacon also quoted a passage from the "Bampton Lectures," written by the present Bishop of Salisbury, in favour of confession and absolution, alleging that the great defect in the passage was that it seemed to restore confession and absolution to the dying bed. The archdeacon concluded by expressing his gratitude to the Almighty that priests by thousands were preaching and practising private confession, and that the laity by tens of thousands were rejoicing in the comfort which was thus afforded.

DR. OLDKNOW'S OPINION.

Dr. Oldknow, of Birmingham, a well-known member of the High-Church party, has published a sermon on "Confession," from the preface to which we take the following significant declaration:—

I think it proper to state, in connection with the subject of the following sermon, that I am one of the 483 priests who signed the late memorial to the Upper House of Convocation, which has occasioned so much uproar. Unlike some of my brethren, who have thought proper to withdraw or qualify their subscription, I read it carefully over before I signed it: I have done so since, and should not hesitate, if occasion were given, to sign it again. The outcry which it has caused is to me a matter of surprise, simply because I thought that it was well known that it did no more than give utterance to the principles held by multitudes of priests in the Church of England, in addition to those by whom it was signed, who have never made any secret that such *were* their principles. With regard to the point treated of in the present sermon, which has been fastened on as of peculiar enormity, I may observe that the sermon was written and originally preached twenty years ago, on some occasion of anti-confessional excitement, the particulars, of which I cannot now call to mind, and that another sermon inculcating the same doctrine was preached and printed by me nine years earlier. It seems therefore very late in the day to raise a clamour on such a subject, as though it were some new thing: and certainly the success of our adversaries in their onslaught on other portions of catholic truth has not been such as to encourage them in the present instance. I remember the time when baptismal regeneration was not uncommonly denounced as a *soul-destroying heresy*, but I believe that such language is rarely heard at the present day, at any rate, from professed members of the Church: whilst the low ideas which we used to encounter on the subject of the presence of Christ's blessed Body and Blood, in the other great Sacrament of the Gospel, are daily becoming less and less frequent. We therefore doubt not that the present noisy opposition to confession and absolution, will be only attended with a similar result. Outsiders can see plainly enough that they are both taught and encouraged in our Prayer-book (as is proved by a recent article in the *Nonconformist*), and our opponents are evidently conscious of the same, or they would not be using their endeavours to get the Prayer-book altered. It is therefore rather too much for them to hold us up to the indignation of the public as dishonest, for doing simply what they know the Prayer-book, to which we have promised conformity, has directed. Further, it may be worth their while to form a definite idea as to the result which they anticipate from their present crusade. So long as penitents are desirous to confess, and priests are willing to receive their confessions, it is not very evident how the practice can be stopped; while the outcry which is raised against it will not improbably direct attention to it and cause it to be adopted in many instances where it would have been otherwise unknown.

Anti-confessional meetings have been held at Manchester, Swansea, Cardiff, and Tenby.

THE CHURCH AND STATE QUESTION IN GERMANY.

(From the *Times*.)

The Continent at this moment presents many interesting problems, but there is none more interesting than that which is presented by the relations of Church and State in Germany. The state of affairs is not easily comprehended from a modern English point of view, though we passed, perhaps, through a very similar struggle three centuries ago. But the conflict in Germany is far more embittered, and presents all the aggravation of a long-suppressed malady. The first remarkable element in the position consists in the open recognition by the Prussian Government of the hostility the Roman Catholic Church bears to the new organisation of German life, both socially and politically. Such an unreserved declaration of war between Church and State has, perhaps, never been made before, and we can scarcely realise its significance. It would be some approach to it if we could imagine an English Government declaring that the present administration of the Roman Catholic Church rendered the government of Ireland impossible, and calling upon Parliament to pass laws compelling the Roman Catholics in that country to submit to Protestant control both in their education and in the appointment of their priests. Our present policy is to ignore any such opposition, and, if possible, to conciliate the confidence of our Roman Catholic fellow-subjects by allowing them fresh facilities for the development of their peculiar principles. Of course, the wisdom of either policy must be determined by a review of the special circumstances of the two cases. We are not now condemning the Prussian policy, but simply endeavouring to point out how radically different it is from our own. We feel that, however inconsistent Ultramontane principles may be with the general tendency of English life, we are strong enough to leave them to be encountered by the natural influences of free discussion. The Prussians, on the contrary, treat the Roman Catholic Church under its present administration as a foe to the German Empire, whose opposition must be at once overcome. There can be no doubt the Roman Court would do its utmost to prevent the consolidation of the new empire, and that it rebels against the liberal legislation which is emancipating social life in Germany from ecclesiastical control. German statesmen feel that the consolidation of their new national life will be impossible if this influence is suffered to have unrestricted sway, and they have, accordingly, instituted a series of sweeping measures, with the purpose of forcing a more moderate and more German spirit upon the Church.

These measures, again, are such as to us are scarcely conceivable. The bishops are required to obtain Government approval for the programmes of the clerical seminaries and training schools connected with their sees. The avowed object of this requirement is to prevent the future Roman Catholic clergy being trained under purely priestly influence, and to force upon them some acquaintance with secular movements of thought. Such seminaries, according to our correspondent, have for some years past trained an army of Ultramontane clergy who are utterly out of sympathy with German life. The Government are practically asserting a right to prohibit such a system of anti-national training. In its obvious purpose, the law enables them to interfere with the instruction approved by the Roman Catholic episcopacy and to control the education of the clergy. It is the very reverse of the policy which the English Government recently attempted in Ireland. There it was proposed, in deference to the scruples of the Roman Catholic episcopacy, to exclude certain subjects from the course of instruction in the National University. In Prussia it is proposed, in the teeth of that episcopacy, to force such subjects not merely on the youth of Germany in general, but on the future priesthood. Whatever the ultimate issue of such an attempt, it was impossible it should at first have been met otherwise than by open resistance. Accordingly, bishop after bishop has refused to submit his plans of instruction for State approval, and the Government has no alternative but to attempt to overcome this resistance by forcible measures. Here, again, the position in Germany is marked by a special peculiarity. The Government has long established a degree of control over the private and social life of the people which gives it almost the power of military discipline. In the first place, the incomes of the bishops and clergy are dependent in great measure upon direct grants from the State. To realise the case, we must suppose our bishops and clergy dependent, like the masters of National schools, on the Consolidated Fund. The first measure of repression, therefore, in the possession of the Government is to withdraw its contributions from the bishops, their chapters, or the seminaries. But the Government has far more stringent weapons at its command. No priest can be admitted to a Prussian living without the consent of the State. The next step, therefore, is to declare that no priest educated at seminaries withdrawn from State supervision will be eligible for such livings; and the effect of such refusal is by no means limited to the priest himself. The celebration of religious offices by such priests is illegal; and it follows that marriages performed by them would be invalid and their registration of births informal. A notice to this effect has been already issued in the case of a priest appointed to the living of Filehne by Archbishop Ledochowski. The result is to reverse the old practice of interdicts. In the Middle Ages the Church refused spiritual offices to the people in order to coerce the State. What we now see in Prussia is the State pronouncing decrees of excommunication against its own subjects in order to coerce the Church. Nor is this all. The clergy are exempted from the ordinary laws of conscription, by which every German is required to serve in the army. But the Government have informed the Archbishop of Posen that the young men brought up in unauthorised seminaries, and ordained by him, will not be regarded as priests, but will be draughted into the army as ordinary rank-and-file. It is scarcely too much to say that the Prussian Government insists on having a voice in the ordination of the priesthood, and that sooner than abandon this claim they will deprive the Roman Catholic population of the service of any priests at all.

It is a very extraordinary struggle, and it requires an intimate knowledge of the temper of the German nation to form any probable conjecture as to its issue. We have observed, indeed, that in an aggravated form it is but a repetition of a struggle we ourselves passed through. The effect of the Reformation in this country was practically to modify the teaching of the Church by the interference of the State. We proceeded, indeed, after our fashion, by a method of compromise from which German statesmen seem averse, or from which, it may be, they are precluded by circumstances. Just as Henry VIII. obtained the legal consent of every convent to its own dissolution, so the establishment of the Articles and other formularies was accomplished with the formal assent of the Church. But the practical enforcement of these formularies upon the clergy was undoubtedly dependent at first on the strong arm of the Government. We waged, moreover, an internecine war with the Roman Court, and, strong as are the measures adopted by Prince Bismarck, they are mild in comparison with some of the proceedings of Queen Elizabeth. The success of our policy was, however, due to the fact that the Government represented the feeling of the great mass of the laity, and that in reforming the Church and the clergy it was thoroughly supported

by the will of the nation. Our correspondent seems of opinion that the Prussian Government commands a similar support from the better class of the Roman Catholic laity of Germany. The lower classes are in a great degree under the control of the priests, but the weight of educated opinion should overbear that of ignorant opposition. The Old Catholics are at the same time developing their organisation by the consecration of two of their number as bishops, and it is possible German Catholics may not be left at the mercy of the Ultramontane ecclesiastics for the discharge of spiritual offices. The Government, of course, must believe in the possibility of victory, or it would not enter on such an open contest. At the same time, there are circumstances which render the position very different from that to which we have compared it in the sixteenth century. The Roman Catholic bishops and clergy are now pledged to allegiance to an Infallible Pope: they constitute an army infinitely more closely organised than before the Council of Trent, and they feel they are fighting the battle of their Church throughout Europe. There was a strong sympathy in the heart of the Roman Catholic Church itself three centuries ago with the reforming movement. Now any such sympathy is restricted to the Old Catholics, who, for the present at least, are but a small body. But if the mass of the Roman Catholic clergy are stanch to their principles and resolutely refuse submission to the new laws, it is difficult to see what the Government can ultimately do. It is practically impossible to lay an interdict upon the whole Roman Catholic population of Germany, and to suspend all the clergy of a great Church. The Government may punish; but they cannot really enforce compliance with their decrees. They cannot force young men to be priests on their own terms, nor can they deprive the bishops of their initiative in ordination. If, as our correspondent hopes, the German laity can induce their clergy to yield, the policy of the Government may succeed. But the Roman Catholic Church seems now to have made up its mind once for all to break rather than bend, and when the iron discipline of Prussia encounters the rigid infallibility of Rome, it is very difficult to foresee the course of the struggle.

PALESTINE EXPLORATION.

Mr. George Grove, the zealous secretary of the Palestine Exploration Fund, has written a letter giving exceedingly interesting statements of the work being discharged on behalf of the Exploration Committee. He says—

By arrangement with the American branch of the enterprise, we take the western side of the Jordan, the "Holy Land" proper "from Dan to Beersheba," while they take the eastern side—Moab, Ammon, Gilead, &c. Our part of the survey has been in progress for rather more than a year (since January 1, 1872). The force engaged is small—certainly the smallest that ever faced a work of such magnitude and importance. One officer of the Royal Engineers (Lieutenant Conder), with one sergeant and two corporals of the same corps, form the whole of the regular party. An able and valued volunteer, Mr. Tyrwhitt Drake, has been contributing his services, and it is hoped will continue to do so; but he is a volunteer. The progress of this little party has been greater than could reasonably be expected. Notwithstanding a serious check at the outset from the illness and return of Lieutenant Stewart, the officer originally in charge, an area of more than 1,600 square miles has been trigonometrically surveyed, with "Ordnance" accuracy, and laid down in maps to the "Ordnance scale" of an inch to a mile; the names of the places—not only the villages, but the ruins, tombs, hills, mounds, clumps of trees—carefully collected and written down by a competent Arab scholar from the mouths of the people; the elevations observed, and generally everything done that the "Ordnance surveyors" of the present day do to make their work thoroughly complete. In this way alone can the problems of Biblical topography be solved.

Survey, however, is not the only object of the committee. They want to dig into "the bowels of the land."

Deep beneath those hills and valleys, if anywhere, lie the relics and records of the race which for centuries inhabited it, and of whose modes of life so few material traces have yet been discovered. This is peculiarly true of Jerusalem. Under the rubbish which during nearly 3,000 years has accumulated on the slopes of Zion and Moriah, and lies dozens of yards thick over the ancient city, are the soil, the streets, the market-places, the sacred spots on which the feet of Christ trod day by day, and hidden from view by the modern counterfeits that have so daringly and so falsely usurped their places. The discoveries already made for the fund by Major Wilson and Captain Warren are urgent witnesses to the existence of much more still lying hid under the veil of that protecting rubbish. The great wall, so familiar to all who have visited the Holy City, was found to go down 60, 70, and in one place as much as 120 feet below the apparent surface, and at that depth the ancient foundations were found reposing in all their primitive majesty, the surface of the masonry still sharp and clear, the very paint of the masons' marks as fresh as the day when these monstrous primeval stones were deposited. The enclosing wall of Ophel; the great arch known as Wilson's between Moriah and Zion; the curious subterranean vaults and arches unearthed by Warren in the same valley; the remains of Herod's bridge, with its two layers of *débris*, the upper one dating from the siege of Titus, and the under one probably centuries older; the strange tell-tale aqueduct still further beneath—when such remarkable objects as these have rewarded a first search it is impossible to doubt that much of more direct interest still remains behind.

Where were the walls of the city at its various periods of growth? Where were the exact site and what the limits of the Temple? Where was the sepulchre of Christ? Where is the tomb of David and the other Kings of Judah? Where the Pool of Bethesda, and the many other spots whose names ring in the ears of the students of the sacred story? Where are they? Why, all, without any reasonable doubt, hidden below the modern city, and all recoverable by energy, tact, and perseverance.

To effect this M. Clermont Ganneau has been engaged. The committee have great confidence in him. The Moabite Stone and the Notice Stone from Herod's Temple are the results of his research. But one thing is still wanted, and that is—money. Mr. Grove says:—

The present annual subscriptions are sufficient to continue the survey, to issue the quarterly statements free to all subscribers, and to keep the society going; but to undertake the exploration of Jerusalem fresh funds must be raised. Fortunately, the amount required is not great. The expenses of one year, including pay, transport, and maintenance of M. Ganneau and his assistant, will be covered by 1,500*l*. A modest sum. But without this modest sum the researches cannot be touched. The time is approaching when M. Ganneau must go out or the matter be postponed for a year. Surely it is not much to ask for the continuance of a work so reverently undertaken, so ardently persevered in, so admirable in intention, so promising in results, so peculiarly English in its practical bearing on the Bible and the grounds of our religion.

The Damascus correspondent of the *Levant Herald* gives an account of the work done by Lieut. Conder, R.E., and his party, who are engaged in carrying out the objects of the Palestine Exploration Fund. They have not, he says, been "digging up Moabite stones or other sensational objects," but have done some good solid work. Of the 6,600 square miles to be surveyed, 1,300 are now completed, or 3-11ths of the whole area. The following are a few of their most recent discoveries:—1. Site of an unknown Jewish town. 2. Identification (probable) of Ecbatana. 3. Three groups of finely finished tombs, superior to the Tomb of the Kings at Jerusalem; one of them has a kind of enamel and fresco inside. 4. Five fourth-century convents hitherto unknown, with walls still standing. 5. Four other convents in a less perfect state of preservation. The following places have also been recently visited and surveyed:—Athlit has been carefully surveyed and drawings made of its buildings for the first time. Cæsarea has been carefully explored, plans made of all its buildings, and its aqueduct traced and examined for six miles. The Temple has also been identified. Jimmath-Serah, the birthplace of Joshua, has been identified as Tibneh. Plans have been made of Joshua's tomb, which was shown in the days of Jerome. Modin has been mapped and sketched, and plans made of the Tombs of the Maccabees. Full details of all ruins are noted on the spot, such as the size of stones, character of mortar, and the architecture receives special attention, careful measurement being always made. Drawings are always made of the capitals and cornices. In this exhaustive manner every ruin in the country is treated, and already over 500 towns have been so noted.

THE ASSYRIAN EXCAVATIONS.

The *Daily Telegraph* of yesterday reports that the boxes containing the more portable of the treasures of antiquity discovered by Mr. George Smith, in his recent excavations, have safely reached this country. Of the value of the contents it is too early yet to speak; but, says our enterprising contemporary,

We believe that the portion of the Deluge Tablet, which our erudite commissioner hit upon so fortunately, will be found to add the missing page to that very interesting part of the legend where the building of the Ark was described. The narrative which excited so profound an interest last December broke off after this point; but the new piece goes on to recite how the god Hea enjoined the constructor of the Ark to put into it the various animals in their order. To light upon so precious a page of antique record, so absorbingly interesting at once to the naturalist and Biblical student, was indubitably lucky; and this was not the only instance of unusual good fortune. In the course of his excavations Mr. Smith came upon a broken signet cylinder, made of black and white banded agate, which he is convinced will prove to be the missing portion of an important seal of Sennacherib, the other moiety of which was already in our museum. Among other valuable items in these boxes will now come to hand the tablet of Assyrian law denouncing those who disobey the statutes and take bribes in the seats of judgment; the syllabary—a sort of dictionary throwing fresh light upon all cuneiform texts—and a bilingual inscription in Akkad and Assyrian of much value for archæologists. There will arrive a very curious fragment proving that the Sabbath was an institution of these ancient monarchies, prescribing the food to be eaten on the seventh day, and forbidding the King's chariot to be brought forth, with other remarkable enactments. A cylinder of Sargon is among the relics which illustrates in the most striking manner a passage in the Book of Isaiah; and there will be a new text of the reign of Assur-bani-pal, giving the history of the original conquest of Babylon, 2,280 years before the Christian era. A brick inscription of Shalmanezer, and of his son, Tugultininip, the builder of the great temple, will be of interest to chronologists, and equally attractive to students of the religious history of mankind will be some tablets from Babylon bearing on rites and ceremonies. From Kalah Sherghat comes a tablet inscribed with the conquests of Assur-u-balid, and from Hillah some contemporaneous inscriptions of Cyrus, along with other fragments, which may perhaps throw light upon the singular fact that Xerxes, although he reigned for twenty-one years, is not mentioned on any of these southern monuments hitherto discovered. There will be Seleucian and Parthian texts, too, amidst this consignment of "old oblivion," which, albeit of a far later age than the Assyrian treasure-trove, may have importance as bearing on historical dates and facts. It is needless to remark that Mr. Smith was far too busy in the superintendence of his excavations to exhaust the significance of these and many other items of his collection. With a hundred lazy Arabs to look after, and trenches open in several spots at once, he could do little more in the actual site than verify the character of each discovery. So rich indeed are these mounds in the records of vanished empire, that, to the last moment of his leave of absence, the energetic cuneologist kept finding precious fragments, and objects of high interest were actually unearthed and packed away on the morning of his departure. At leisure, and in his own "Mage's cell," the discoverer of these new contributions to ancient history will now be able to decipher them; and we shall have the privilege of communicating from his gifted hand that which may be of general interest among the mass. If, as we believe, much of real importance to Biblical and ethnological studies will be brought to light, it will create stronger desires to carry forward the task of unveiling these primitive memorials of our race.

A clergyman, the Rev. Erskine Neale, the vicar of Exning, has just been cast in damages to the tune of 10*l*. for libelling a parishioner who had not paid his Easter dues. A postcard sent by a circuitous route, for no other object, it was suggested, than to secure ample publicity, took the plaintiff—a deputy-lieutenant of Cambridgeshire—to task for his "notorious" love of money, and warned him that "at 84 you and it must soon part. Will it avail you where you are going? . . . . . I greatly question whether the recollection of this transaction will make your dying pillow easier, or the change that awaits you more welcome." To fill up the cup of the deputy-lieutenant's grievances, the vicar, it seems, preached at his hardened parishioner. We must congratulate the vicar rather than the deputy-lieutenant on the verdict. Invidious descriptions of the future condition of one's enemy are apt not to be condonable by the payment of a ten-pound note.—*Echo.*

THE FRENCH PILGRIMS AND THE POPE.—The Paris *Univers* publishes the following address to the Pope, which is being signed by those who have joined or who are about to join in the pilgrimage of 1873:—"Most Holy Father,—Rome and France could not be separated. In renewing the consecration of France to the Virgin Mary, the pilgrims to all our holy places think of their Pontiff and Father. It is because their country has forgotten its mission that it is now humbled, and it is also because it has forgotten its mission that you are a captive. Our crimes are the cause of your sufferings, and our misfortunes are bound up with yours. Your triumph will be our triumph. You alone can show us the road to victory. Continue to enlighten our course by your infallible teaching; direct us in the way marked out by the great and glorious Syllabus; present France to the Immaculate Mary; obtain our conversion and our salvation. The salvation of France is the triumph of the Church. The salvation of France is your deliverance. To you belong our hearts, our minds, the power of our country, the blood of our children. *Ad multos annos vivat.*—August 15, *Fête* of the Assumption of the Most Holy Virgin."

BOTTISHAM.—ANOTHER REFUSAL TO BURY.—On Saturday, July 26, a funeral was appointed to take place at the parish church. The vicar, the Rev. J. B. McClellan, on meeting the corpse, said he should not allow it to be taken into the church, and walked off towards the grave. The bearers and followers, about forty of the club of which the deceased young man had been a member, proceeded with the corpse into the church, where, after waiting about three-quarters of an hour, the poor mother and sisters fainting, the former almost in a dying state, and obliged to be carried home, the vicar still remained unmoved by the state of the family and the earnest request of the father. Eventually the Baptist minister was sent for, who tried to reason with the vicar upon his unchristian conduct; all, however, being of no avail, the corpse was removed from the church, and the service read by the Baptist minister outside the church-gates. About 200 persons were witnesses of this sad scene. In the report of the proceedings in the Cambridge papers of last week, it is stated that "the remains were terribly advanced in decomposition." Such was not the case, as can be proved. Again, that "a large number of persons would enter the edifice" on the following day. The rev. gentleman's parishioners are 800, but not more than forty or fifty attend his church, with the exception of the children; and this affair will not, we fear, add to the number of attendants at church, but rather fill the chapel.—*Cambridge Express.*

THE REV. LLEWELLYN DAVIES ON FUTURE PUNISHMENT.—In a letter to the *Spectator* this well-known Broad-Church clergyman writes:—"On the subject of the future life, I did not think it necessary to explain to any who were likely to read the *Contemporary Review* or my volume that I do not hold the doctrine of hopeless and endless punishment. I agree heartily with the views you express in your article, and *therefore* it seems to me the wisest course always to give the subordinate place to questions of suffering as compared with sin, and to decline to formulate anything about the pains of the future world, except in the way of expressing a general conviction that sin must be attended by suffering. It may be a comfort to some readers if I adduce here the authority of St. Ambrose, a doctor ecclesiæ whom no worshipper of Catholic orthodoxy would venture to charge with heresy. St. Ambrose asserts that, even to the ungodly, death must be considered a gain; 'for it is worse

to live to sin than to die in sin (*gravius est enim ad peccatum vivere quam in peccato mori*), for the ungodly man, so long as he lives, augments his sin; if he dies, he ceases to sin.' ('De Bono Mortis,' s. 28.) He asks why death is feared, and answers that one reason is that people are afraid of the punishments that will follow, being terrified by the fables of the poets: '*hæc plena sunt fabularum, nec tamen negaverim pœnas esse post mortem.*' (Ibid, 33.) There is something very significant in this phrase, 'yet I would not deny that there are punishments after death.' St. Ambrose's idea that a man cannot sin after death may be a peculiar one: but his repudiation of the doctrine of hopeless and endless punishment is unequivocal, and sufficiently proves that such repudiation is compatible with stainless orthodoxy. And his high appreciation of the essential evil of sin appears in the following remark—'Those who are unbelievers descend into hell whilst they live; though they seem to live with us, yet they are in hell.' (Ibid, 56.)"

Religious and Denominational News.

THE METHODIST CONFERENCE AT NEWCASTLE.

On Monday, last week, as we briefly intimated in our last number, the report of the proceedings and resolutions of the special committee on primary education that was appointed by the last Conference was laid upon the table was taken as read, and adopted.

The Rev. H. W. Holland thereupon moved the resolution of which he gave notice on Saturday:—

That the Conference, whilst receiving and adopting the report of the committee, to whom the whole question of primary education was referred, expresses its surprise and regret that the essential parts of the recommendation of the committee have not been adopted by the Government in their measure for the amendment of the Elementary Education Act of 1870, and the Conference hereby records its deliberate conviction that in justice to the interests of national education, in the liberal sense, and to the different religious denominations of the country, school boards must be established everywhere, and an undenominational school placed within reasonable distance of every family.

Dr. Rigg said he would second the resolution, but wished the word "surprise" should be omitted. They were prepared to express regret at the course adopted by the Government, but they could be scarcely say they were surprised. The resolution thus modified was unanimously adopted.

At the suggestion of the representatives of the Irish Conference, the following resolution passed last year was reaffirmed:—

In view of the demands lately put forth in regard to national education by the Roman Catholic bishops in Ireland, the Conference resolves to use every legitimate means in its power to oppose these demands, as contrary not only to every interest of Protestant Christianity, but also to the principles of civil and religious liberty.

HIGHER EDUCATION.

The subject of higher and ministerial education was next discussed, and it was resolved to discontinue Wodehouse Grove School and to have only one school for ministers' sons. The Rev. F. W. Moulton next presented the report of the subject of the higher education of the sons of Methodist laity by means of a high-class schol in connection with Cambridge University. Such a school was strongly recommended, the plan being as follows,—That it is desirable to receive boys from the age of ten years and upwards, but that the junior division of the school reside in a separate building. That the school be under Methodist management, but be perfectly open to boys belonging to other churches. That all the boys resident in the school shall attend a Wesleyan place of worship. That, if a chaplain be appointed to the school, he shall be non-resident, and his appointment shall rest with a Wesleyan Conference. It is proposed to raise 15,000*l.* by nominations, and to establish a school for 250 boys at once. After some regulations as to the governing body, the report states that the establishment of a hostel for undergraduates in close connection with the school is, we think, altogether undesirable. Nor can we recommend the opening of any hostel in the technical sense of the word, as denoting (presided over by a Cambridge graduate) occupied by those only who are not members of a college. If, however, a minister were appointed by the Conference as chaplain to the school, he might receive into his house undergraduates (who might or might not be members of a college), and young men wishing to enter the university; and we believe that such an arrangement would be productive of many advantages. Methodist parents would have confidence in sending their sons to the university if they could place them for a time under the care of one whom they themselves knew, and in whom they could place implicit trust. Undergraduates have earnestly desired to find a minister with whom their relation might be more intimate than with their college tutor. This plan, which we earnestly recommend, was in the first instance, suggested by men of the highest eminence in the university, and has been favourably received by all with whom we have conversed on the subject. The relation between such a minister and those under his care would not admit of great strictness of discipline, but would open a field for influence of the most powerful and beneficial kind, which would last long after the undergraduate had passed into a college or had left the university. An appointment of this kind would, we believe, be favourably regarded by the university authorities, and would be welcomed by many who were not themselves inmates of the house. The plan, if it proved successful, might with advantage be extended to Oxford. On the motion of Mr. Moulton, seconded by the Rev. W. B. Pope, the Conference passed a resolution expressing general approval of this scheme, and appointing a committee to carry it out.

The Rev. John Farrar proposed thanks to the committee and to Mr. Moulton for their admirable report. The resolution was unanimously adopted. In connection with this subject the Conference also resolved to approve a scheme for enlarging and altering the chapel at Oxford, the extinction of the debt on the same, and the erection of vestries and a minister's house, at a total cost of nearly 5,000*l.*

DISTRICTS.

The report on the rearrangement of districts was brought forward, whereupon it was resolved to appoint a committee, consisting of an equal number of ministers and laymen, who should consider the reports which had already been sent in from the districts. Out of these materials the committee are to construct a new plan, to be sent to all the May district meetings, whose decisions are to be sent back to the committee and then reported upon to the Conference of 1874.

DISCIPLINE.

A very important decision has been arrived at by the Conference in reference to cases of character and discipline. A committee, to be elected by ballot, is to be appointed by the Conference, to which committee are to be referred, without discussion, all cases of discipline forwarded to the Conference. This discipline committee will consist of twenty-one members, and any party involved in a case of discipline to be submitted to such committee will have the right to challenge one member in three, without assigning any reason for it. All cases of discipline will be investigated by this committee, and a report of the findings and recommendations will be laid before the Conference, and the Conference will vote upon the cases reported by the committee, with or without discussion, as the case may be.

LAYMEN AT THE CONFERENCE.

The Rev. T. B. Stephenson moved a resolution in favour of admitting laymen into the Conference, which was seconded by the Rev. C. Prest. The Revs. Dr. Rigg, G. Dickenson, W. Arthur, W. Boyce, Dr. James, J. Bedford, Dr. Jobson, and the Rev. E. Jenkins spoke of the difficulties in the way.

The Revs. Dr. Punshon and H. W. Holland, while in favour of the admission of laymen into the Conference, urged the postponement of the subject.

The Secretary of the Conference moved, and the Rev. J. Harvard seconded, the "previous question." The resolutions and amendments became complicated, but the result of the voting of the Conference is that the subject is postponed for another year.

MARRIAGE.

A large number of districts having complained of the presence of the registrar at the marriages celebrated in Methodist chapels, the subject was referred to a committee, and the report of the committee was unanimously adopted by the Conference. The following is the substance of the decision:—That a complete method for registering all marriages be provided by Act of Parliament, and that the method of registration should be on a uniform principle and method of equality for all churches and denominations.

THE ESTABLISHED CHURCH.

The progress of Popery in this country, and of the Popish movement in the Church of England, came before the Conference in a suggestion from the Manchester district, and in a letter in which Lords Shaftesbury and Ebury suggested to the Conference the importance of rousing the Wesleyans to the present dangers to the Protestant faith.

Dr. Jobson said the members of the Church of England themselves should show a spirit of self-sacrifice and self-denial, after the manner of the Free Church of Scotland, and if the Evangelical clergy of the Church of England did this they would soon have plenty of friends.

Dr. Punshon hoped the Conference would not commit itself to an interference with the internal affairs of another Church. He suggested that they should take action on the suggestion of the Manchester district, and send extracts from it in a courteous letter to Lord Shaftesbury.

The Rev. Luke Wiseman, ex-President of the Conference, avowed himself in favour of disestablishment, but contended that they might help the Evangelical clergy in their resistance to Ritualism and Popery without compromising themselves on the subject of the connection between Church and State.

Dr. Rigg had no wish that the Conference should commit itself to an interference with the internal affairs of another Church, but said they might sustain certain Protestant and political principles.

The Rev. J. Bedford spoke favourably of some Conference action in favour of the Evangelical clergy, and hoped a resolution would be passed in that direction.

The Rev. W. Arthur spoke of the Ultramontane claims and of the present tendency in English political parties to ignore the Protestant question. He was a member of the Vigilance Committee, and knew that many of the Evangelical clergy were alarmed at the state of things, especially in the rural districts, and some of the Evangelical clergy would accept disestablishment and contend for it if they found the Church of England could not be reformed in the Protestant sense.

The Rev. H. W. Holland said he had no wish that the Conference should commit itself to either side of the Church and State question. If they joined the Vigilance Commitee, concerning which Lord Shaftesbury had written to them, they would indirectly commit themselves to the support of the Established Church. Those of them who were Dissenters would be turned away from the question of Disestablishment into the question of Church reform. The inference of the Pro-State Church party would be that the Conference was in their favour, and the inference of the Dissenters would be that the Wesleyans were against them. For the Conference to commit itself to either side of the Church and State question would be injurious to the peace of the connexion at large. Some of the Evangelical clergy, whom they were asked to join, held the doctrine of apostolic succession, which was the germ of Popery, and which might at any time develop itself in such a way as to destroy the very Protestant platform on which the Wesleyans were asked to join the Evangelical clergy. He would oppose any resolution which might be construed into a committal of the Conference to the principle of a State Church, and if any such resolution were pressed he should move an amendment to the effect that, while the Conference deplored the spread of Ritualism in the Church of England, and left the ministers free to take their own course with regard to it, the Conference would feel it to be its duty, if the spread of Ritualism was not stopped, to recommend the Methodists to seek for the disestablishment and disendowment of the Church of England.

The following resolution was agreed to, and a copy of it will be sent to Lord Shaftesbury:—

That, having considered the resolution of the Manchester District Committee, calling its attention to the danger to which Scriptural Christianity and national freedom are exposed by the pretensions and movements of Popery in Great Britain and elsewhere, and more especially by the prevalence in our own country of Popish practices outside of the Romish Church, and considering further that recently a very considerable number of clergymen of the Church by law established have publicly moved with a view to procure legislation organising the confessional as a national institution, the Conference feels bound to record its conviction of the extreme gravity of such facts, not only for any one section of the English people, but also for the nation at large. It is persuaded that the time has now come when those who value the doctrines of the Reformation, or the institutions, whether religious or national, to which they have given birth, are loudly called upon, both as citizens and as members of Churches, to take all possible means for the diffusion of Scriptural truth and the repression of Romish principles, and also to unite with all Protestants in promoting such measures as may tend to prevent the influence and authority of the nation from being directly or indirectly employed to further movements calculated to discredit and even to crush the Reformation, to which, under Divine Providence, are due many national benefits which Britons have good cause to esteem as blessings. The Conference expresses its belief and hope that our people generally will earnestly strive in their respective spheres of private or public influence, and in so doing will cheerfully co-operate with all who are like-minded, whether within the Established or Nonconformist Churches, in support of every lawful effort to repair the damage done in many successive years to the cause of Protestantism, and to perpetuate in England that reformed faith the rejection or suppression of which in other countries of Europe has been followed by political instability and social disorder, as is witnessed in the present day in the greater part of such countries.

The Conference closed on Thursday evening.

THE BAPTIST MISSION IN INDIA.

The condition of the Indian Mission at the present time is a subject of anxious concern to the committee of the Baptist Missionary Society. During the last ten years the number of missionaries has been seriously diminished by death and disease; and, chiefly through lack of funds, the society has been unable to reinforce the mission in proportion to its requirements. It may be added that since the anniversaries one of the Indian missionaries has died, and another has resigned.

In addition to the actual losses sustained, the missionary staff in India is just now greatly weakened by the temporary absence of no less than six of its members, who have been compelled to visit England to seek the restoration of their health; and it probable that four or five more brethren will shortly return home for the same purpose. Some of the missionaries remaining in the field must, ere long, retire from their work by reason of age and failing strength, and it is necessary that provision should at once be made for present needs and future contingencies.

Notwithstanding the reduction of its staff, the society has not experienced a corresponding reduction of expenditure, in consequence of the great rise of prices in India. The committee, therefore, have appealed to the churches for the means to send out at least five additional missionaries, who shall, as early as possible, occupy some of the more important posts which are vacant through the the causes above mentioned; and it is stated that a very moderate effort directed towards the increase of the annual subscriptions would enable the committee to carry out their wishes.

The results of missionary labour in India afford strong inducements to increased effort on the part of every one interested in the spread of the Gospel of Christ. Of successes achieved by the Gospel, the most encouraging of late, perhaps, has been in connection with the Sonthals (a people believed to be descendants of the original inhabitants of India), among whom a mission was commenced in 1865. The last report says:—

For the first two or three years the progress was slow. During the past year, however, a remarkable work of grace has appeared among the people, and not less than 220 have been baptized into Christ. In addition to these, there are hundreds of inquirers, and the whole district appears to be stirred. . . . Eighty-five persons were on one occasion baptized at once, including five Christian households, fathers, mothers-

sons, and daughters. . . . Six brethren are now engaged amongst this people, and the missionaries earnestly urge the committee to add to their number.

Next to the Sonthals, the greatest number of conversions has taken place in the large and rapidly-inceasing district of Beckergunge; 110 persons have, during the year, put on Christ, and 146 remain as candidates for the sacred rite. About two-thirds of these persons are from among the heathen; the other third is drawn from the ranks of the Christian community. . . . There are now thirty churches in this district with a membership of 921 persons.

Besides those who have openly professed Christianity, there appear to be a great many secret believers, who hesitate to make the sacrifices attendant upon a confession of Christ. The report says:—

The Rev. R. Bion avows his conviction with regard to the wide district over which his journeys extend, that the number of those who secretly believe in Christ, is as great, if not greater, than the number of baptized believers in all our stations put together.

It has been suggested to the members of the Young Men's Missionary Association, that they might use their organisation in the endeavour to obtain 2,000 annual subscriptions of 10s. 6d. and upwards, to the parent society, and it has been determined to make the attempt. The committee of the association have issued a statement, for the purpose of drawing the attention of the younger members of the churches especially, to the pressing claims of India. In this document they say:—

Having before us the appeal of the society for the means to send out at least five brethren during the coming year, we propose to make the effort to increase the number of annual subscribers to the society, believing that in this way the most efficient aid can be rendered. We earnestly hope that we may have your sympathy and help, and shall be very glad to receive from you any suggestions as to how we can best influence your congregation in this matter. If you think it advisable that we should communicate with some member of your church, or with the secretary of the missionary auxiliary, and will forward his name and address, we shall esteem it a favour. We not only wish to avoid any interference with the operations of local auxiliaries, but hope in every instance to obtain their co-operation; and if our combined efforts should result in an addition to the funds of the auxiliary, it will give us the greatest satisfaction. Wherever the opportunity is afforded, we propose to hold a conference, where the subject of this letter can be discussed, and where such explanations and information can be given as may be required.—*Freeman.*

The Rev. George Rose, formerly vicar of Earlsheaton, near Dewsbury, having seceded from the Established Church, in consequence of the "Bennett Judgment," has been baptized at the Metropolitan Tabernacle by Mr. J. A. Spurgeon as a believer in the Lord Jesus Christ.—*Freeman.*

THE WESLEYAN MISSION IN NAPLES.—The *Watchman* says:—"We are gratified to learn that Isaac Holden, Esq., has just presented the munificent sum of 660*l.* in aid of the erection of the new church, schools, and residences at Naples, being one-tenth of the estimated cost."

THE PROTESTANT CHURCH IN FRANCE.—It is currently rumoured in Protestant circles in France that, on the solicitation of M. Guizot, the Government will, by special degree, give the force of law to the decisions of the Protestant Synod. If this prove true, the decision will involve a recognition of the Protestant Church in a manner that was scarcely to be expected from a Roman Catholic Power.

HARLESTON, NORTHAMPTONSHIRE.—On Tuesday, the 12th inst., the foundation-stone of the new Baptist chapel in this village was laid by W. Adkins, Esq., J.P., of Northampton. The chapel, when completed, it is calculated will afford sitting accommodation for about 150, the cost will be about 250*l.* Mr. Henry Varley, of London, the Revs. G. Jarman, of Blisworth, W. H. Payne, of Bugbrook, J. Robinson, of Ravensthorpe, and others took part in the engagements of the day. The sum of 25*l.* was realised on the occasion.

AS IT OUGHT TO BE.—The author of "Betsy Lee," who is a clergyman of the Church of England, gave a public reading of this powerful poem in the schoolroom attached to the Finch Hill Congregational Church, Douglas, Isle of Man, on Tuesday, August 12. The poem, which is written in the Anglo-Manx dialect, was read by the rev. author in that dialect, of which he is as perfect a master by the tongue, as he is with the pen. His assumption of the various characters in the poem showed the reader to be possessed of great dramatic power, and was so true to nature that the audience were quite carried away by it. The proceeds of the reading were given to the building fund of the Finch Hill Congregational Church, Douglas. Samuel Harris, Esq., the high-bailiff of Douglas, himself a member of the Church of England, occupied the chair on the occasion, and made some genial and appreciative remarks on the position and work of the Congregationalists in the town.—*Communicated.*

THE EMPEROR OF GERMANY AND THE NEW YORK CONFERENCE.—A letter has just been received from the Rev. Philip Schaff, the acting secretary of the New York Committee of the Evangelical Alliance. It is as follows:—"Bad Gastein, August 11, 1873.—I had yesterday a private audience with His Majesty the Emperor of Germany at his residence in the Badeschloss. After full discussion of the principles and operations of the Evangelical Alliance, and the programme of the approaching General Conference of Christians of all Nations to be held in New York, a copy of which had been previously submitted, I was requested to convey His Majesty's most cordial greeting and best wishes to that conference, with the assurance of his entire sympathy both with the object and with the general operations of the Evangelical Alliance. His Majesty assured me that he sustained precisely the same relation to the Alliance which his brother King Frederick William IV. had publicly expressed in 1857, on the occasion of the general conference then held at Berlin. The Emperor assured me of his fervent wish that the approaching conference might have given to it from above the spirit of wisdom and power, and lead to a closer union among Christians of all denominations and countries, which His Majesty felt to be of the utmost importance, especially in these times of conflict with infidelity on the one hand, and of superstition on the other. Only a united army, His Majesty added, can conquer the enemy, and enjoy the fruits of victory. In labouring for true Christian union we act in the spirit of Christ, who prayed for it before He offered Himself a sacrifice for the sins of the world."

CHURCH AND DISSENT AT EAST DEREHAM.—A writer to the *Norfolk News* gives the following as the numbers who attended the various places of worship at the evening services on Sunday, August 10th, 1873. It was a fine evening, neither too hot nor too cold, and under those circumstances a fair average may be expected, the evening attendance being for many reasons the fairest estimate. The numbers were as follows:—

Established Church	499
Congregationalist	255
Baptist	217
Primitive Methodist	144
Free Church	84
Wesleyan	59
Baptist Mission (Toftwood Common)	40
" " (Etling Green), estimate about	30
Cottage Service (Beccles Gate)	23
Total	1,351

According to the last census Dereham contains about 5,571 inhabitants. Thus the average attendance compared with the population shows a difference of 4,220.

THE BALDACCHINO.—We take the following from the *Rock*:—"The great baldacchino case is now and very naturally occupying considerable attention. There can be no doubt as to its true nature and intent. The article itself is clearly analogous to the ciborium, with its curtains *intended to inclose whatever was deemed sacred*; and we were once informed by an Italian Romish priest that it was 'the Church's canopy or Heaven protecting the sacred Host.' It is described as 'a piece of furniture which was carried or fixed *over sacred things*.' Stevens' 'Spanish and English Dictionary' describes it as 'a canopy to carry over *holy things*.' Altieri refers to it as 'arnese che si porta o si tiene affisso sopra le *cose sacre*," &c. The *Kalendar of the English Church* calls it the 'tabernacle over the altar.' In Walcott's Sacred Archæology we read:—'*Baldacchino* (from *Baldacca*, cloth of Babylon, or Bagdad), a small dome which overshadows a high altar, and is usually carried on four columns. It was formerly called the ciborium; it supported the altar-curtains, and was crowned with a cross, which subsequently was placed upon the altar itself. . . . The baldacchino was ornamented with tapers on festivals, and composed of marble, wood, stone, bronze, or precious metals. . . . . St. Chrysostom says the silver shrines of Diana resembled small ciboria. . . . . In 567 the second Council of Tours ordered that the Eucharist should be reserved, not in a little receptacle, like images, but under the cross which crowned the ciborium. . . . . The ciborium was originally the receptacle of the host, dome or tower-shaped, and suspended over the altar; but as luxury increased, under the name of tabernacle it extended itself into an architectural erection above the altar; like a canopy supported by four columns, forming four arches, over which were hung rich curtains, reaching to the ground, and only drawn aside at certain periods of the mass. In the centre hung the vessels containing the host.' . . . . . Surely, after this, there should be no difficulty in dealing with the baldacchino question? It is significant that it has not been asked for before, and that the demand should so closely follow the application for consecrated oil and a license to practise Romish confession."

SURREY CHAPEL.—A social gathering was held on Monday evening in the schoolroom of the Surrey Chapel, on the occasion of the pastor's (the Rev. Newman Hall) intended visit to America. After about 240 had partaken of tea, a meeting was held in the chapel, where the proceedings were opened with singing and prayer. The Rev. Newman Hall said he was very glad to meet them, as he had feared ill-health would have prevented him. He had only been able to preach on the previous day with much effort. His recovery from sudden illness he attributed, in a great measure, to his teetotalism. He referred to the progress of their new church, in which he had been much interested. Though their expenditure had greatly increased, so had their funds. The sum of 20,000*l.* had been collected altogether in eighteen months, which was far beyond their anticipations. (Hear, hear.) The contracts entered into now amounted to 38,000*l.*, and they would eventually amount to 45,000*l.* By his calculation, he considered only about 5,000*l.* of debt would remain when the chapel was opened two years hence. During his visit to America, he hoped to get a good proportion of the expenses of the church tower, for which he considered himself mainly responsible. (Applause.) A letter was then read from Mr. Webb (one of the elders, who was unable to be present), and valedictory and affectionate addresses were delivered by Messrs. Saunders, Frederick, and Ruck, elders of the church. Mr. Hall said he had been sustained all through his ministry by the zealous co-operation of his friends at Surrey Chapel. He had never had any intention of leaving. Few congregations excelled his in unanimity and affection. They never had squabbling or contentions, and stormy church meetings. He felt he could not make his second visit to America, though it had long been planned, till the new church was in a certain state of forwardness. He proposed first to go to Niagara, hear its magnificent music, and rest awhile; then to travel from city to city, preaching the Gospel, lecturing on teetotalism, and promoting, as far as he could, the bonds of brotherhood between the two nations. All the pulpits were opened to him, and he hoped to enjoy in America a season of great usefulness. The Rev. Edward White referred in eulogistic terms to the energy of Mr. Hall. Those who knew him best had the most affection for him; and he had the confidence of the American churches as well as those of England. (Hear, hear.) He knew no more thoroughly Protestant preacher than Mr. Newman Hall, who carried with him their unfeigned affection to the other side of the Atlantic. (Applause.) The Rev. Newman Hall having again made his acknowledgments, and promising to endeavour to send them a letter once a week, the meeting closed with singing and prayer.

NEW CONGREGATIONAL CHURCH, BRAMPTON.—In this populous and busy district, situated between Chesterfield and Holymoorside, a series of interesting and successful opening services have been held. The church has been erected for evangelistic work, in the midst of a working-class population of 5,000 colliers, miners, and mill hands, by a joint committee of the two neighbouring churches. It is a neat and effective gothic structure, of the early English period, and is well placed in the principal thoroughfare. It contains comfortable sittings for 300 adults, with provision for the erection of galleries and schoolrooms hereafter. The cost of the undertaking, including 200*l.* for the site, is upwards of 1,550*l.* On Monday evening, August 4, a dedicatory prayer-meeting was held, presided over by the Rev. Goodeve Mabbs, of Holymoorside, honorary secretary to the building committee. On Tuesday, the 5th inst., the Rev. J. Guinness Rogers, B.A., preached two powerful sermons from Hebrews xiii. 8 and Luke xix. 6. The introductory portions of the afternoon service were conducted by the Revs. J. Clarke, of Chesterfield, and G. Mabbs, of Holymoorside. On Thursday evening, the 7th inst., the Rev. J. Calvert, of Sheffield, inaugurated direct evangelistic operations by an impressive sermon to working men, from Matthew xv. 32. On Sunday, the 10th inst., sermons were preached to crowded congregations by the Rev. R. W. Selbie, B.A., of Salford, formerly of Chesterfield, from Psalm cxxxix. 7, and Acts v. 20. On Tuesday evening, the 12th inst., a public meeting was held, under the presidency of Henry Lee, Esq., of Manchester, who laid the memorial-stone in December last. After the devotional exercises, the Rev. Goodeve Mabbs read a statement on behalf of the committee. He adverted to past efforts made to establish a Congregational church in Brampton, when the population was comparatively small. The present undertaking had resulted from evangelistic work carried on by the county union, and particularly from the abortive result of proposals made in 1870 for the purchase of a moveable iron church, to be used in the first instance at Brampton. The plans of the committee had gradually developed from a temporary structure to seat 150 persons, costing 250*l.*, to a permanent, comfortable, and handsome stone building with seats for 300 adults, costing upwards of 1,550*l.* Of this sum nearly 1,100*l.* had been realised. It was hoped that by means of applications to friends of mission work, and the proceeds of a bazaar to be held early in October, the remainder of the money might be obtained, and the committee might be able to turn their attention to the building of schools. As many as sixty committee meetings had been held, and the undertaking had been brought to a successful issue in the face of many difficulties necessarily involving considerable labour. The work would be carried on by a provisional committee, until a church should be formed strong enough to stand alone, and a minister would be appointed who would develope its missionary character. The chairman congratulated the committee upon the erection of so good a building at such a moderate cost, and trusted that it would at once be freed from debt. He thought that the time would soon come when such chapels would be filled by the classes of hearers for which they were specially intended. Mr. Isaac Walton, of Buxton, referred to the rapid increase of population during the last ten years, and to the need for such a building as had been erected. The Rev. T. Atkin, of Glossop, secretary to the county union, after congratulating all concerned in the undertaking, spoke of the spiritual nature of the work to be carried on, and of the spiritual qualifications necessary to conduct it successfully. The Rev. J. Clarke, of Chesterfield, after referring to the onerous duties which had devolved upon the secretary, dwelt upon the great importance of evangelising the neighbourhood by such means as those proposed. Mr. James Phipps spoke of the apostolical character of the committee's aims, and their known practicability.

Mr. W. B. Robinson, of Brampton, referred to the pride and satisfaction with which he regarded the realisation of that, for which the committee of which he was a member, had long laboured. He rejoiced over the failure of the county scheme, because of the more solid and permanent character of present achievements. The Chairman expressed his pleasure at the spirit manifested in the meeting, and urged the cultivation of personal piety. Referring to the kind manner in which the secretary's labours had been alluded to, by various speakers, he spoke of the reward which would follow all sincere work for God. A vote of thanks to the chairman was moved by S. Manlove, Esq., J.P., seconded by Mr. C. Tucker, and suitably acknowledged. On Thursday, the 14th inst., the Rev. R. Stainton, of Sheffield, delivered a lecture to working men, at which Thomas Irving, Esq., of Brampton, presided; and on Sunday, the 17th inst., the Rev. A. Foster, M.A., of Blackburn, preached to full congregations from John iv. 35—38, and Gal. vi. 14—16. The total proceeds of these interesting services have been upwards of 100*l*.

Correspondence.

CENTRALISATION.

No. 2.

To the Editor of the Nonconformist.

SIR,—The centralisation "idea" has been making silent but rapid headway in our legislative system for some years. Our newspaper press, with one or two exceptions, could not or would not see the danger impending to the cause of liberty. The atrocious Poor Law Act and Sir Robert Peel's Police Act, both of them, however much "reforms" were needed, deprived the people of a large share of local administration and conferred large powers on central boards of com missioners in the metropolis. I maintain that the necessary reforms could have been accomplished without depriving the people of their rights. The Enclosure Acts, the Act for the voluntary transfer by boroughs of the magisterial power to the county magistrates; these and kindred measures all point in the same direction. But the events of the last five years have caused all thinking men, irrespective of party, to consider whither this centralisation is leading. It is an ominous and significant sign when the moderate journals and reviews contain articles entitled "The Government and the People," "Paternal Government," "Bismarckism," &c. The very titles are suggestive. There was a very remarkable and able article on the subject in *St. Paul's Magazine* for June which has since been reprinted as a pamphlet by the Vigilance Association for the Defence of Personal Rights. It is by Mr. Samuel Blackstone, and the title is, "Paternal Government, whither are we drifting?" The author makes statements, and proves them, which ought to excite alarm in the breast of every lover of constitutional government in England. After pointing out the dangerous character of the so-called system of "Paternal Government," and striking examples we have of it in the Licensing Acts, Contagious Diseases Acts, and newly enacted penal Acts, he proceeds to argue that such legislation leads to the furtherance and perfection of the spy-system in England. He says:—"The alarming progress made by this form of tyranny under the present administration appears to us a matter of grave suspicion and distrust. Already, in 1868, Sir Richard Mayne stated, in his evidence before the committee on the Sunday Liquor Trade:—'I have now a considerable number of policemen employed every Sunday to watch publicans, taking them from the very important duties of protecting life and property. *They have to practise an objectionable concealment, as putting on a different dress*, and, generally, *they have to say or do something intended to mislead persons* as to what they really are. These are objections, and *the more restrictions there are, the more there will be of this.*'" Mr. Blackstone says, in a foot-note, that in towns where the Contagious Diseases Acts are in force, this spy system is carried out to the fullest extent—informers even tempting women to commit the offence for which they are subsequently to be punished. He goes on to say:—"There are many other bills, either introduced or ratified by Mr. Gladstone's Government, which *can only be practically carried into execution through the medium of a large increase in the dangerous and corrupt class of official spies and their amateur imitators.*" Such are the Act for the Protection of Infant Life, the Prevention of Crime Act, the Public Health Bill, the Licensing Act, the Habitual Drunkards Bill, the Habitual Criminals Act, the Criminal Law Amendment Act, the Contagious Diseases Acts, and the Contagious Diseases Prevention Bill introduced by Mr. Bruce during the session of 1871. All these measures are impotent to achieve their intended aim without the assistance of the spy-system, whether it be worked by ordinary policemen "practising an objectionable concealment," by sanitary officers in the pay of the Government, or by amateur detectives actuated by bigotry or interest. It appears at times, as if the terrible alternative, the necessity of revolution, never presented itself to the mind of the English Government. Certain it is, that with eyes wilfully or ignorantly closed to the portents alluded to above, they have, in those measures wherein the initiative has been their own, boldly entered upon the policy described as a negation of progress, their theory and method being, as we stated at the beginning, summed up in coercion and repression, while the premonitory symptoms which tend to afflict those whom the gods intend to destroy are already alarmingly developed in certain members of the actual Cabinet. The sullen silence of the people, their abstention from voting at the recent elections, the activity of the trades unions and the International Society, prove that the mass of the people are beginning to arouse themselves; and if something is not done to show the rulers of this country that they cannot any longer continue to rob Englishmen of their liberty, *the ultimate result must be revolution.* In a third and concluding letter I propose to point out some "lessons" arising from this state of things which may be learnt with advantage by Nonconformists.

I remain, Sir, yours faithfully,
AN INDEPENDENT.

WHAT WILL THEY DO WITH IT?

To the Editor of the Nonconformist.

SIR,—The recent declaration of Mr. Gladstone with regard to the county franchise naturally has given rise to much speculation as to what will be the probable results of a new Reform Bill. Of course those results will be affected by the manner in which that Reform Bill is framed, or rather by the shape in which it will finally pass the House of Lords. The clever contrivances by which lodgers in the great towns are practically disfranchised, and thousands of householders are struck off the lists by the dishonest tricks of party agents, may be imitated or surpassed by the obstructive party unless we are more vigilant and determined than we were a few years ago. Or the substitution of some new-fangled system of voting by the Conservatives and the Liberal crochet-mongers may go far to prevent a full and free expression of popular opinion. But while bearing in mind that under such conditions the popular voice will find only a partial expression, it is worth while to consider what are the opinions held by the thousands who are now waiting on the threshold of electoral power, and whether, where opinions are unformed, it is possible to mould them rightly.

In the counties, as at present, of course only wealthy men will be able to stand the great expense of a contest; but wealth will no longer be the sole qualification necessary. A Liberal county member in future must possess brains as well as money. Miners and agricultural labourers, who have been accustomed to hear speakers of no mean intellectual calibre at their own meetings, will not be likely to tolerate rich nobodies who cannot put two sentences together. As we already have too many talkers in the House, this may in one sense seem a misfortune; but it must be remembered that some of the best speakers in the House of Commons are but rarely heard.

We may roughly divide the county constituencies into two classes—the manufacturing and mining, and the agricultural, according as the former or latter element predominate. The great majority of the miners hold very advanced opinions. They certainly will not be satisfied with the present type of Liberal county member. The Whigs who, in some cases, represent such constituencies now, will either be forced to retire, or materially alter their views. As the conscience of a Whig is very elastic, and as he will, under pressure, swallow any number of pledges (to which fact Bath and Shaftesbury can bear witness), in most cases he will promise to give Radical votes rather than lose his seat. I anticipate therefore that in mining, and in most manufacturing county constituencies, the principal effect of household suffrage will be that those Liberal candidates who are returned will be men prepared to vote for really Liberal measures, unless, indeed, we have some precious scheme introduced that shall put Whigs in by Tory votes or *vice versa*.

Let us now look at the agricultural constituencies. The labourer is by no means such an idiot as he is represented in *Mr. Punch's* cartoon. Neither is his political intelligence to be measured by the talk of a village tap-room, as retailed by the correspondent of the *Daily Telegraph*. Even admitting that the rank-and-file of the labourers are as stupid as this gentleman would have us believe, there is no question but that they will be very largely influenced by the local Union leaders wherever the Union has a footing. Now it is certain that those leaders are eager politicians—Radical to a man—and sure to use to good account all the influence they possess. But the rank-and-file are Radical too, and are very rapidly receiving their political education. From personal intercourse with unionist labourers in various parts of the country, I should say, unhesitatingly, that they will vote only for advanced Liberals. The strength of the National and smaller Unions at the present time I should estimate at 120,000 members, and of this number at least two-thirds—80,000—are householders. To these, of course, should be added a large number of brick-makers, paper-makers, and other workmen, who would form a considerable element in the new constituencies, and who are quite as advanced as the agricultural labourers themselves.

The strength of the unions is distributed very unequally. I know some county constituencies where the Union votes would be strong enough to oust the present Tory members, and return advanced Radicals in their place. The danger here will be from the Liberal wire-pullers. If they proceed on old party traditions, and put up men whose only recommendation is that they are landowners and followers of Mr. Gladstone, they will find the new voters exceedingly intractable. To these it will be rather a recommendation than otherwise that a candidate is not a landowner. To these it will matter little that he calls himself a follower of Gladstone. They will want to know, before all things, what are his views on the land, game, and labour questions, and if he is out of sympathy with them on such matters they will not give him a vote. I have again and again this summer heard Liberal county voters declare that they will not under any circumstances vote for a mere Whig. The wire-pullers will find even these men very difficult to cajole at an election, much more those who at Union meetings are being educated in political views of the most advanced character. Many of them, overlooking the expense, dream of returning some of their own leaders, and when they find out that this cannot be done, they will only be consoled for their disappointment by having the opportunity of voting for men whose principles are to a large extent identical with their own.

On ecclesiastical questions the unionist labourers may be thoroughly relied upon. I have addressed many Union meetings in various parts of the country, and whenever at such meetings allusion has been made to disestablishment it has been well received. Except in a few rare instances, the clergy have either treated the movement with cold indifference or with bitter hostility, and have thus made a rod for their own backs. I had no idea till very recently how completely the Church had lost its hold of the better portion of the agricultural labourers. Unquestionably, unionist labourers will vote right on education and Church questions. At the same time these are regarded by them as but of secondary importance, and a candidate, to command their confidence, must not rely upon his views on ecclesiastical questions alone.

It must be borne in mind, however, that there are some counties where the Union is weak, and a few that it has hardly as yet touched at all. Taking the whole country through, the unionist labourers are a decided minority. No doubt where the union has a footing it would influence many outsiders, but, making a large allowance, we must face the fact that the majority are non-unionists, therefore little better than serfs, and certain to do the bidding of their superiors. The probability of the new Reform Bill advancing the cause of religious equality is somewhat doubtful. Should that Reform Bill be passed at an early date, all depends on the progress the Union is able to make during the next year or two. If it continues to grow as rapidly as it has done the prospects of religious equality will become much more hopeful, therefore Nonconformists who desire to secure the counties should aid the work of the Union to the utmost of their power. You may send armies of lecturers into the rural districts and yet fail to induce the labourers to vote for any but their masters' candidates, but let the men be organised for trade purposes and they will not fail you in a political crisis.

I have long felt anxious that there should be a more complete *entente cordiale* between the Nonconformists and the labour party, and the necessity of it grows daily more apparent. During the last few months there have been many and bitter complaints from prominent Nonconformists that they are treated with injustice by the leaders of the Liberal party, especially that candidates are thrust upon them who are unsound on the very questions in which they are most interested. The complaint is just and reasonable, but I fear before long the same complaint may be made with regard to themselves. A former generation of Nonconformists were twitted with being "the greedy monopolists of toleration," the danger is that the Nonconformists of to-day may become the greedy monopolists of test questions. Let Greenwich bear witness. A day or two after the election a correspondent of the *Times* informed us that the Dissenters of Greenwich stayed at home: they could not vote for the Ministerialist and they would not vote for a man of such extreme opinions as Dr. Baxter Langley. I can understand the reluctance of these "quiet, respectable, chapel-goers" to vote for such a prominent Sunday Leaguer. But have not the trades unionists in town and country as much right to say of a middle-class Nonconformist candidate—It is true he is sound on the Church question and the education question, but on labour questions, in which we take a special interest, his sympathies are not with us, and as middle-class Nonconformity refuses to help our candidates, we shall follow the same course. It is true that special reasons existed in the case of Greenwich, reasons with which I have no sympathy, but which I can well understand. But at the next election there will be some labour candidates no doubt started, against whom there will be no personal objection. If middle-class Nonconformity objects to such men simply because they are direct representatives of labour, the consequences will be more disastrous to the cause of religious equality than to the cause of labour.

I would most earnestly urge that not merely on political grounds, but on religious grounds also, there are the strongest reasons that Nonconformists should come into closer alliance with the thinking portion of the working classes. A speaker at a recent meeting of the London Congregational Union told his audience that it was necessary to show sympathy with the objects the

workman has most at heart, and this is much more important in the manufacturing and agricultural districts than in London. The Church has lost its hold upon the working classes, and therefore it is all the more necessary that we should show that Christianity is not on the side of the strong against the weak. I speak more particularly of the rural districts. The demoralising scepticism which is degrading such numbers of our town population has yet no hold in the villages. But the Church has alienated the labourer, and he may become alienated from Christianity itself if he finds but little sympathy in other Christian organisations. Never before had enlightened Nonconformity so fine a field of operation. The two things wanted are, first, a more general and avowed sympathy with the cause of the labourer, not so much on the part of our ministers and newspapers, who are mostly doing their duty, but on the part of local middle-class Nonconformists; and, second, more extended missionary operations in our villages. But for the length of this letter I should like to say more on the latter point. I know unionist villages within twenty-five miles of London, where the people are alienated by aristocratic High-Churchism, and where I am sorry to say the Dissent that exists repels rather than attracts. I have spent a few Sundays in such villages, and, having discovered some little meeting-house three parts empty, have found the services "most weary, stale, flat, and unprofitable." Where on the Sunday is the crowd of intelligent Union men whom I had addressed the night before? I don't wonder they are not at church, still less do I wonder they are not at chapel. But if some of the gentlemen who enjoy the luxury of hearing two sermons every Sunday in our suburban chapels, would now and then go down and let them hear a sermon worth listening to, I do not think such lay preachers would lack congregations.

I am, Sir, yours faithfully,
HOWARD EVANS.

DEEDS OF GIFT TO RELIGIOUS AND BENEVOLENT INSTITUTIONS.

To the Editor of the Nonconformist.

SIR,—There are probably many persons who have property which they are desirous, at their anticipated decease, shall be devoted to the benefit of some congregation or society in which they feel specially interested. Some of these may be in difficulty as to the proper course to be adopted in the accomplishment of their wishes.

A case of this kind has recently come under my own notice. An elderly widow, an old friend of mine, in one of the midland counties, wrote to me to say that it was her wish, as she was about to make her will, to devote a certain sum of money to the use and benefit of the congregation to which she has been long and warmly attached, and solicited my advice on this matter.

I submitted the following suggestion to her attention and consideration:—That she present the amount, as a *Deed of Gift*, to the Treasurer of the County Union of Congregational Churches, receiving from that gentleman, at the time it was paid, a memorandum of the transaction, and the interest of five per cent. per annum during her lifetime; and that at her decease the amount should be appropriated by the committee in such a manner as should best promote the benefit of the congregation, according to the wishes of the donor.

My venerable friend gladly and gratefully acceded to the proposal; and I am happy to say that a few weeks since the transaction was completed to the satisfaction of all parties.

The reasons I assign for my suggestion were (1) That legacy duty would be avoided; (2) That difficulties in connection with the Mortmain Act would be escaped; (3) That litigation among survivors might be prevented; and (4) That the donor would have as good a guarantee, and as full satisfaction as she could desire, that her benevolent purposes would be accomplished.

The above simple case I make public for the guidance and benefit of any who may be in circumstances similar to those of my friend.

There is no lack of religious and benevolent objects presenting themselves to those who are disposed to consecrate their property to the best of purposes. But I take the liberty to state that there is one institution, with which I have been personally connected from its foundation, in which I have ever felt a peculiar interest, and which I regard as well deserving the liberal support of the religious public, viz., the English Congregational Chapel Building Society. This, in my opinion, is the most comprehensively beneficent of all our institutions. When a place of worship is erected, it becomes the foundation of all kinds of social, moral, and spiritual good. A congregation is convened together; a standard is lifted up to which "the people may be gathered"; a Christian church and Sunday-school become organised; town, home, colonial and foreign missions are assisted; and "there is a river, the streams whereof make glad the city of God," and "a tree of life, bearing twelve manner of fruits, yielding its fruit every month."

I could adduce numerous illustrations in confirmation of this fact. The Chapel Building Society, at the present time, is greatly in need of pecuniary assistance in maintaining and extending its invaluable operations; and it would regard deeds of gift, under the above regulations, as most acceptable. My friend, the Rev. J. C. Gallaway, the secretary, at 3, Blomfield-street, London Wall, or its treasurers, would be most happy to meet the wishes of those whose inquiry may be that of my anxious and benevolent friend,—"What shall I do? How shall I bestow my fruits and my goods?"

I remain, yours respectfully,
JOHN SIBREE.

Clifton Villa, near Coventry, Aug. 18, 1873.

SIR SAMUEL BAKER'S DISCOVERIES.

In addition to other communications, a letter has arrived in England from Sir Samuel Baker addressed to his brother, Mr. James Baker, which gives exceedingly interesting details of the work that the great explorer and traveller has accomplished. The letter is dated from four degrees north of the Equator on May 15 of the present year, at which time Sir Samuel was expecting to start homewards. He says:—

I will now give you an outline of the work from the commencement, and I can only thank God most sincerely that we have overcome all opposition and succeeded in the main objects of the expedition—"the suppression of the slave-trade, and the annexation of the central Nile basin to Egypt." The territory now extends to the Equator.

We have had many difficulties, and personal dangers have been caused by gross treachery. In open war I have had no doubt of success. All enemies have been crushed, and the Government is now triumphantly established throughout the country.

By the general conspiracy of the officers in October, 1871, who wished to abandon the expedition, my force of 1,100 men was reduced to 502 (including officers).

With this absurdly small force I had everything to do. The sick and refractory had returned to Khartoum.

I took 212 officers and men; having engaged carriers eighty-seven miles distant south of Ismailia, I pushed on to Fatiko—161 miles from this, in N. lat., 3deg. 1min.

On arrival I found it the head-quarters of the slavers, who occupied the country in great force, having three principal stations, twenty miles apart—Fabbo, Fatiko, to the east of that place; Faloro, to the west; and a station, Farragenia, NNE. of Faloro, four stations, containing about 900 armed men.

They also had a station south, seventy-eight miles distant (from Fatoko), on the Unyoro side of the Victoria Nile. The latter station contained about 100 men.

The total force of the slavers comprised about 1,000 men in the country between Fatiko and Unyoro, in addition to 300 men at Latooka, and about 400 or 500 west of the Nile.

All these people belong to one firm in Khartoum, and were under the direction of a scoundrel named Abou Saood, the agent of the company.

There was no idea of trading; they were simply brigands organised as troops, in companies, officered by many deserters from the Government troops in the Soodan.

These ruffians had resolved to resist the Government by force and treachery. They had accordingly incited every tribe against me, but outwardly they were humble and polite.

Sir Samuel seems to have taken the slavers in hand with uncompromising vigour. He gave them notice to quit the country, but they had contrived to get hold of the successor of Kamrasi, whose name will be familiar to all who have read Baker's travels. Part of this country they had destroyed, burning the villages and carrying off the women and children as slaves. They had also excited one of the kings to resist Baker by force. They broke out when Baker was at the Victoria Nile, but he sent his colonel to arrest their chiefs, which he did. After giving some details of the treachery with which he had to contend, Baker says—

In the meantime, M'tése, the King of Uganda, had sent most civilised envoys to me bearing a letter of welcome written in Arabic.

I received them graciously, and sent valuable presents. At the same time I wrote begging him to search for and assist Livingstone, should he discover him. I warned him that Kabba Réga did not wish merchandise to pass through Unyoro to Uganda, as he wished to monopolise the trade. This gained M'tése, who was jealous of Kabba Réga.

On June 7, 1872, late in the evening, seven jars of plantain cider were sent me by Kabba Réga—about twenty gallons. I gave five to the troops; and fortunately we did not ourselves drink it. The cider was poisoned!

In about a-quarter-of-an-hour about forty men were in a pitiable state—apparently dying; several were insensible.

I lost no time in administering strong emetics, and I shut up the sick within a small fort that I had hardly completed.

The men who were not incapable were under arms throughout the night. At daybreak on the following morning I sent an aide-de-camp and a corporal to request the attendance of the headman who had delivered the plantain cider on the preceding evening.

Here Baker was openly attacked,—

I was smoking my pipe, walking up and down the drive, the men, partially recovered from the effects of the poison, were quitting the fort, when I was suddenly startled by the savage yells of a great crowd.

The yells were quickly followed by two shots in the direction taken by my messengers.

Fortunately a bugler was near me, and I at once sounded the "Alarm."

A sharp fire was instantly opened upon me from the castor-oil bushes, about fifteen paces distant. A corporal by my side fell, shot through the heart; another man was wounded; then a soldier fell from the fort, shot through the back; and shot after shot flew along the drive and cut through the Government house, from the enemy concealed in the cover.

In a few minutes we were attacked by about 7,000 men from all sides, who had been concealed in the high grass.

At the first bugle call the men had fallen in, and the camp was fortunately well guarded before the attack had become general.

I had quickly armed, F. (his wife), had handed me my rifle and belt when the first shots were heard.

This attack was repulsed with great success, and every vestige of the place destroyed. From here Baker marched to the Victoria Nile, being assailed along nearly the whole route. He made allies, however, with some powerful tribes, and built a strong stockade. Again, however, the slavers rose, and he was obliged to return to them, when he beat them once more with great success; and abolishing their trade. He now entered into various alliances with the native Governments, who cheerfully submitted to the authority which will be able to prevent any resurrection of the slave-trade. Sir Samuel says:—

Not a slave can pass down the White Nile; thus my mission is completed. The country has been annexed, and the slave-trade of the White Nile suppressed.

Unyoro extends rather south of the line, thus Egypt now extends from Alexandria to the Equator.

I have laid good foundations for the future.

I have positive information from M'tése's people of Uganda, also from merchants from Karagwé (King Rumanika), that the Albert N'yanza and the Tanganika are one. This enormous lake is by King M'tése's people known throughout as the great M'wootan N'zigé—the same name that it bears in Unyoro. I have conversed with merchants who have come to Unyoro by boat from Karagwé, and Ujiji is well known to be on the M'wootan N'zigé.

The King of Maganda (M'tesé) has behaved admirably. This powerful despot has ambassadors in distant countries and has knowledge of all that happens. In reply to my request that he should search for Livingstone, he sent to Ujiji, and heard that "a long time ago he had been there, but he had crossed the lake and gone to the west, since which time no news have been heard. Three white men had since arrived at Ujiji, but had returned to Zanzibar."

M'tése has sent to the west and has forwarded two letters written by me to be delivered to Livingstone should he be discovered.

If he should be found, he will be perfectly safe, and M'tése will send him to the Government station.

I have a representative at M'tése's court—one of my soldiers named Selim—who, curiously enough, was one of Speke's "faithfuls." This man was picked up by one of the authorities in Egypt and made a soldier. I sent him with a letter to M'tése, where he will remain till further orders.

When camels shall be sent from Khartoum there will be no difficulty in conveying the steamer to the navigable Nile. It is packed and all ready to start the moment that transport animals may be supplied. You may speculate on the grand result when the enormous lake is navigated by steamers from N. lat. 3 min. 32 sec.

Sir Samuel and Lady Baker are expected in England in a very short time. Lady Baker has marched with her husband everywhere during his expedition.

TWO OLD CITIES IN THE RHINE-LAND.

(*From a Correspondent.*)

No. 2. TREVES.

We shall now march from Heidelberg to Trèves across the water, but we will cross the river at Strasbourg, and will go to Strasbourg through the Black Forest; the route therefore being southwards by Carlsruhe, Baden-Baden, Schönmuntzach, the Mummelsee, Seebach, Allerheiligen, Oppenhau, Petersthal, and Appenweir; and then by Strasbourg nortwards again through the seat of war to Saarbruck and Trèves. I will not trouble you with much road-writing, nor second-hand Bædiker,—painful to those who have seen, provoking to those who have not seen, the territories described. Baden this year and its sister city of Wiesbaden, another worshipper of the goddess Fortuna, resemble nothing so much as two bottles of champagne or sparkling Moselle, with the fizz all gone off by standing uncorked. Last year I saw them throwing their last gold pieces on the gambling-tables amidst the gay excitement of the closing scenes. To-day Bismarck has closed their pernicious career, and the swift wheel no longer determines the luck of adventurous crowds. Nothing now seems left to Baden except its beauty and its music, its ices, and its pretty drives. It must become a sort of Cheltenham, the central table of that great café-restaurant which the Continent most of all resembles in the evening. All the German world, however, feels at this moment like an immense school in which the master has suddenly forbidden every game of chance at marbles, and especially the charming variety by which you win doubles at a throw. There certainly must have been wonderful fascination in the process of sweeping guldens and five-franc pieces into your purse at the determination of a revolving ball in a brass basin, or at the upturning colour of a card, even though not seldom you lost all, and went empty-handed to bed. That great delight in life, however, is vanished, and Baden has become by compulsion moral and industrious; one of the blessings of a united Germany with a Government strong enough to enforce the law even in the south.

From Baden to Petersthal your road is through the Black Forest, up hill and down dale, over mountains which bring all the weight to the collar, and down descents which require the drag on

almost every wheel. But oh! through what a delightsome land—a land of firs and pines of every name, "black" enough at night or on a cloudy day, but, when filled with the morning light, shining forth on every side with that world of red bark which MacDonald of living authors has alone described in "David Elginbrod," and standing in upright regiments like files of guards at Nature's palace-gates. These millions of giant firs lift their foliage aloft into the blue sky, while at their feet a scattered undergrowth of humbler "Christmas trees" gives variety to an endless floor all rock and moss and fern, resplendent in the glistening dew and emerald verdure. Nor let the English stay-at-home imagine that the road runs straight and level as a ruler between two thick forests frowning on either hand, and shutting out earth and heaven. It winds in fairest curves along the sides of the hills, affording constant glimpses of green heights above, and planted depths below, where the torrent plunges downwards over a ruin of grey boulders to the gloomy mountain foot; it glides along through narrow passes where the boughs overhang the carriage-way, into broad valleys where clearing and cultivation have converted an immense prospect into a sunny garden of vineyards and cornfields, banishing the timber to the hill-tops; it leads you to summits so chill that you are reminded of the heights you have climbed through long hours of toil, and there you find beside every little water-place a turbine and a saw-mill, or a glass-factory, where out of sand and ash they fabricate in glowing furnaces the material which at night you see them blow and swing into long bottles, afterwards to be split and straightened into window panes. And then the road takes you to the heights of Hornisgrande and the great tarn of the Mummelsee, shrouded aloft with its dark amphitheatre of encircling groves; and so on, with some new delight at every turn, till at length you descend to the old-world Oppenhau, where the children's faces present types of beauty quite fresh to an English eye (so broad in their proportions, like Raffaelle's Madonnas, across the brows), and the old roofs are so old that you might imagine there had been no new erection since the Roman empire. Then you recover your footing in the modern world, and reach at last Petersthal with its crowded hostelry, whence it is a diligence drive to Appenweir, and then you are on the rail for Strasbourg.

The only breezy place in Strasbourg in July is on the tower of the cathedral, and thence it is not unpleasing to look down upon the storks and the Germans repairing the immense damage of the late war; but Strasburg is not much else than a stuffy caravanserai and fortress, and it is painful to stand above and think of the ferocious sieges of the past and the revenges *of the future*. Off then by the railway of the Vosges to Trèves, a long ride of many hours through the earlier battle-fields of the war, ending at a place not so often visited by English travellers as it might be, because it lies out of the high roads either into Germany or Switzerland—so much out of the high road that the black storms of battle which raged in a semicircle round it, from Saarbruck to Sedan, never came within forty miles of Trèves.

Let the reader to whom this city is unknown comprehend its attractions in a single sentence. It was many times over, as Gibbon and Sismondi and Wyttenbach will tell you, the most important town in Roman Gaul from the second to the fifth centuries, and it contains vast Roman remains more various and interesting than any other place north of the Alps, with the dubious exception of Nismes. Long before the swords of the legions flashed through the Gallic lands, and centuries before the Christian era, the Treviri had fixed the centre of their national unity in the place which still bears this name. Trier the Germans call it, and very peremptory and snappish the Germans are just now in ignoring the French pronunciation of names of cities in the Rhine-land; such as Coblence for Koblentz, Mayence for Maintz, Sarreguimines for Saargemund, &c.; but for all that Trèves is the better word, for it best preserves the name of the old Treviri. Every schoolboy will remember these Treviri as figuring often in the pages which Julius Cæsar left behind him, his conquests ended, for the permanent grief of European boys in the elementary classes of grammar schools. The site of their settlement was pointed out by Nature itself for a city. A vast sunny plain of red alluvial soil is enclosed, like the plain of Esdraelon in Syria, by a wide circle of forest-clad and cultivated hills. Near to the northern edge of the circle rolls the Moselle, as broad as the Thames at Chelsea, winding through the plain—that plain so wealthy in its square miles of harvest produce, and offering to the eye a most magnificent expanse of elaborate cultivation. On the banks of the Moselle, under the shadow of the northern heights, stands Trèves. Ascend these and look down on the panorama. Several huge domes and towers rise above the gray roofs of the town—these belong to the Cathedral and the Church of "our Dear Lady" which adjoins it. That cathedral goes back to the earliest days of the Christianised Roman empire. It is said to be built on the lines of a palace in which was born the Empress Helena, the mother of Constantine. A noble figure of her stands in the choir. The walls and massive pillars of the dome are heavy with the memorials of ages, a mighty volume in sculptured marble, uttering the story of Christendom from its beginning. Let us particularise so far as to say that there is one monument to an archiepiscopal elector—presenting the scene of the Ascension of Christ—so vigorously wrought with crowded figures as to deserve special notice; an immense pulpit in marble graven in compartments with scenes descriptive of all the virtues, and with so much skill and genius as to offer a constant sermon to the congregation; and especially an image of Mary, high over the altar at the end of the left aisle, so exquisitely beautiful and winning as to touch the heart of a Protestant who has well withstood all the myriads of Belgian, German, and French Madonnas, with their conventional expression of grief and dignity—a statue with a most sweet soul in it, perhaps the memorial of some local beauty. In the treasury of this church is the "Holy Coat" of Christ, "the tunic on which the soldiers cast lots"; which, as a veritable relic, the priests of Trèves have the impudence to present to the peasantry once in seven years to draw forth their zeal and their groschen. On the last pilgrimage they collected in this way 50,000 thalers (8,000*l.*) The Lieberfrauenkirche, next door, is one of the most beautiful churches in Europe, and one of the most satisfying to the eye, in its exquisite commingling of white stone with fair colours. Both of these edifices have been slowly built up by the toils and gifts of a thousand years, and alone would "repay a visit." Yet these are modern works compared with those which form the special attraction of Trèves. The foundations of the great bridge which crosses the Moselle were laid by Augustus. Between two hills, just outside the modern town, are the remains of an Amphitheatre built in the time of Trajan, and within the last hundred years still showing the tiers of stone benches in semicircles which would receive 50,000 spectators. These were lately broken up to furnish material for two new convents; and now nothing remains but the wall which encloses the arena, the dens in which the wild beasts were confined till called for, the conduits by which the water was admitted when sea-fights were represented on the floor, and the side towers which supported the outer walls of the enormous structure. Here the Treviri and the Romans took their bloody pleasures for four hundred years, and even so late as the time of Constantine the victorious emperor treated his friends to the spectacle of thousands of captive Franks condemned to fight to death for the delectation of the people. It is awful to think what torrents of blood have flowed within these limits. A little nearer to the city stand the remains of the Palace of the Cæsars, and of the Baths, the very ruins of which cover several acres of ground, and which once extended half-a-mile down to the river-side. There are no Bath ruins so complete as these out of Rome itself. The walls of the mighty saloons of the Western Cæsars still tower on high—the hot-air passages, the tanks, the swimming-baths, all show their distinct traces in the ground plan—*rudis indigestaque moles*. Still moving eastward you reach, at the end of an extensive level now used as a military exercise ground, a long and tall building nearly 100 feet high in thin red brick, with a low pediment and flattened roof, of majestic size, and looking as fresh as if built in the present century. And the walls have indeed been pointed in fresh mortar by the Prussians; but the brickwork is Roman of the age of Constantius, and this was the Basilica, or Hall of Government, the seat and centre of the Roman dominion over all Western Europe. It seems like a dream to be looking upon a vast building which has lasted since the days of the Empire; but there it is before you, and it is now fitted up as a grand Lutheran church for the use of the troops; and along the walls inside is inscribed in gold letters that, "Being justified by faith, we have peace with God, through our Lord Jesus Christ,"—a refreshing alternative after the sickening mummeries of the cathedral. And it truly is a pleasant thing to hear a division of the Prussian army singing chorales on Sundays in one of these military chapels.

My story is nearly ended. At the western end of Trèves stands the Porta Nigra, a huge fortified gateway and castle of the Romans of about the middle of the fourth century (the time of Valentinian) black with age, of dimensions equal to a couple of parish churches, the iron stone-couplings all torn out by the rascals of the middle ages. One seems to see the ancient legionaries who once crowded this stronghold, and gave their assailants a taste of Roman steel when the Treviri were rebellious, or the Huns broke through the Black Forest into Gaul.

The more delicate antiquities of Trèves must be sought in the Museum. And here you may study yourself back with many aids to the days when the city was founded by the Gauls. Here is a series of coins and medals, all found on the spot, going back to the old days of Gallic independence and the times of the Macedonian Kings. Here are coins of those old Gallic kingdoms of which we know nothing, but that the Romans smashed them to pieces. Here are coins of all the Roman Emperors and Cæsars, in unbroken succession; for was not Trèves the great capital of Gaul, the chief city held by Rome north of the Alps? Here you have coins of all the Merovingians, and all the Carlovingians, of all the German Emperors, of all the Electors; and of all the modern rulers of Trèves, down to this present day. Here too you have a library comprising the wreck of twelve great monasteries confiscated and dissolved by the French in the revolutionary wars, and a collection of manuscripts extending clean through the middle ages. Here you have the Bible given to the neighbouring Abbey of S. Maximin by Ada, Charlemagne's sister, and on its jewelled cover a great square inlaid cameo of the family of Augustus, handed down from the time of the Emperor: not improbably authentic likenesses of them all.

I know no city in France or Germany where you can thus command at a glance, as you stroll along, monuments of all the ages of Christendom. The whole story seems unrolled before you: and you leave Trèves with some delight as you learn that the spirit of the nineteenth century is gradually but surely vanquishing the spirit of ancient superstition, in the bad old centuries foregone, and that the priests know that the last days of their lying wonders are at hand.

MR. BRIGHT'S RETURN TO OFFICE.

Having expressed our own views concerning the return of Mr. Bright to Mr. Gladstone's Government, we think it desirable to give the opinion of two of our leading Nonconformist contemporaries. The *English Independent* writes:—

If there is a man who can bring order out of the state of chaos which at present reigns in the party, it is Mr. Bright, and we look upon his appointment with the more hope because of the anxiety and annoyance which it has evidently occasioned to the Liberal champions of Mr. Forster. The *Times* sounded the keynote of discontent with the appointment by asserting that Mr. Bright's "counsel and influence in the Cabinet may be estimated from the fact that he was party to the construction of an Act which he has since denounced as the worst proposed by any Liberal Ministry since the Reform Bill." It is the second time that the leading journal has made this statement, intended to prejudice Mr. Bright to the utmost possible extent, and which is as false in its suggestion as it is ungenerous in tone. Mr. Bright was nominally a member of the Cabinet while the Education Act was under discussion; but, as all the world knows, illness had laid him aside, and prevented him from taking any part in its deliberations. Under these circumstances, the attempt to fix on him a share in the responsibility for the measure is worthy onl of a consistent supporter of religious instruction by the State—a cause which seems to admit of the most irreligious and immoral proceedings. Mr. Bright himself, however, will take slight account of such insinuations, and will do his own work notwithstanding. There is a noble disinterestedness in his acceptance of office in the present crisis, which should have silenced such criticism; but to us it is so far satisfactory as indicating a feeling on the part of our opponents that his entrance into the Cabinet means an intention to conciliate Nonconformists. But even Mr. Bright cannot effect that without a change in the educational policy of the Government. That some terms of compromise may be found if they are sincerely sought we do not doubt for a moment. We are taunted with being irreconcilables, but as yet no one has sought to reconcile us. Mr. Bright's sympathy in our principles, his strong common sense, his freedom from all complicity in the circumstances which have led to disunion, and his great popularity, both in the party and the country, specially qualify him so act as a mediator; and if he undertakes the task there is reasonable ground to hope for success. We cannot believe that he has joined the Cabinet to sustain it in that attitude of defiance which Mr. Forster has assumed, for that would only be to damage his own reputation without doing any service to the Ministry. We therefore hope that his return to office may be accepted as a sign of the desire of the Ministry to cultivate more friendly relations with Nonconformists. Time alone can show whether we are too sanguine in this anticipation; but should it unfortunately be disappointed, we are bound to say that not even o r

respect for Mr. Bright will induce us to surrender our convictions, and support a Ministry which uses its power to strengthen sectarian ascendancy and priestly power.

The *Freeman* writes :—

The one great fact in these arrangements is the return to the Ministry of Mr. Bright; and both by friends and foes this circumstance is regarded as indicating the intention of the Prime Minister to pursue a bolder policy, and to give up some of the things which have latterly discredited his name, and threatened to break up the Liberal party. Though we may not go the length of supposing it probable, as do our Conservative contemporaries, that the Ministry will soon be found announcing through Mr. Bright its intention to assent provisionally to the policy of disestablishment in England; we may yet believe, with our friends at Birmingham, that the return to office of the senior member for that most vigorous of English boroughs will be followed by a strengthening of the position of the Dissenters, and by measures calculated to allay irritation in regard to the Education Act. Mr. Bright stated, a short time ago, to the deputation from the Birmingham Liberal Association, that one condition of his acceptance of office would be that the Government should bring in a bill to repeal the minority clauses of the late Reform Act; and no one has forgot the character which he gave only the other day at the Nonconformist conference in the Westminster Palace Hotel to the measure that is associated with the name of Mr. Forster. We may be sure that he does not accept a seat at the same table with that gentleman for the purpose of confirming him in his evil courses, and that his reason for accepting the invitation will be consistent with the enlightened sentiments on the subject of religious equality which he has ever cherished, and with the independence and integrity which he has displayed at every step of his honoured career.

Epitome of News.

Her Majesty, accompanied by their Royal Highnesses Princess Beatrice and Prince Leopold, and attended by Colonel Ponsonby, the Hon. M. West, Lady Churchill, the Hon. Harriet Phipps, Miss Bauer, Mr. Collins, and Dr. Fox, left Osborne on Thursday evening for Scotland, and arrived at Balmoral on the Friday afternoon.

A Reuter's telegram from Bombay announces the death of Mr. Chisholm Anstey. He was born in London in 1816, and called to the bar at the Middle Temple in 1839. From 1847 to 1852 he represented the Irish borough of Youghal, from 1854 to 1858 was attorney-general at Hong Kong, and since then has been engaged chiefly at the Bombay bar. In the latter half of 1865 he acted as a judge of the High Court of Bombay during the temporary absence of Sir Joseph Arnould.

A Board of Trade return shows that in the session recently ended the following railway companies brought bills before Parliament authorising them to raise further capital:—The Caledonian Railway, to raise2, 560,000*l.*; Glasgow and South Western Railway, 1,358,866*l.*; Great Northern Railway, 933,300*l.*; Great Western Railway, 666,000*l.*; Lancashire and Yorkshire Railway, 2,413,300*l.*; London and North-Western Railway, 4,212,000*l.*; London and South-Western Railway, 493,300*l.*; Manchester, Sheffield, and Lincolnshire Railway, 2,059,000*l.*; Midland Railway, 3,783,300*l.*; Midland and Manchester, Sheffield and Lincolnshire Railways, 3,600,000*l.*; North British Railway, 1,938,300*l.*; South-Eastern Railway, 560,000*l.* Other railway bills proposed the formation of new companies, or raising smaller sums for existing companies.

The Marquis of Hartington having written a letter to the Commissioners of National Education in Ireland, expressing his surprise at their delay in dealing with the application of Father O'Keefe to be reinstated in the management of the Callan schools, eleven of the commissioners met yesterday, but after further consideration they resolved to postpone the case until October 7.

There is a report current that Mr. Monsell has resigned the office of Postmaster-General, and that he will be raised to the peerage immediately.

The Committee of the University College of Wales have determined on appointing a Professor of Latin and History for this college. The salary will be 300*l.* a year.

In pursuance of a resolution passed by the Railway Companies Association, in June, Mr. Oakeley, the general manager of the Great Northern line applied to the First Lord of the Treasury for information as to the course proposed by the right hon. gentleman with regard to the passengers' duty. Mr. Gladstone has written two letters in reply. The first expresses a hope that arrangements may be made for remitting the duty in the interests of the travelling public. In the second, the Premier regrets that no satisfactory means of obtaining the result has yet been discovered.

After being again under examination on Thursday before the Kingston bench of magistrates, James Wigley, of Surbiton, who is in custody for shooting his wife, was committed for trial on the charge of manslaughter, but was admitted to bail in a substantial amount.

The *Lancet* writes :—"Further information on the subject of the sudden and alarming epidemic, of which we gave a short notice last week, shows that the extent of the disease is considerably greater than we then stated, and that there are at present at least sixty (and we have reason to believe many more) families in which typhoid fever has made its appearance, and caused greater or less havoc. We are glad to be able to state that Mr. J. Netten Radcliffe has been sent by Mr. Simon to the assistance of the medical officer of health for the parish, and there can be little doubt that at no distant period the true source of the epidemic will have been discovered. Meanwhile the mass of evidence seems to point in a most striking manner to the milk of a particular dairy as at all events the carrier of the germs of infection. The present Marylebone epidemic is apparently the eighth known instance in which typhoid (not to mention scarlet fever) has been scattered through families by means of their milk-supply. The first instance occurred at Penrith, and was ably investigated by Dr. W. M. Taylor; then followed the Islington epidemic, reported upon by Dr. Ballard, and in addition to these, epidemics in which milk was apparently the disseminator of the poison have occurred twice at Leeds, and once at Parkhead, Chester, Edinburgh, and lastly in Marylebone."

The late Mr. J. T. Foster, who was killed in the railway accident at Wigan, had insured his life in the Eagle Insurance Company for 5,000*l.*, and although but one premium has been paid, the representatives of the deceased will reap the benefit of his forethought. The inquiry into the cause of the accident is adjourned to September 25th.

Fires occurred on Thursday at Liverpool and Leeds. The Town Hall of Leeds had a narrow escape from destruction; but fortunately the noble edifice, which was opened at a rather recent date, has only suffered to the extent of a lamp-room, with a hundred lamps, and a library with six hundred volumes. The disaster at Liverpool was, if not so alarming, much more destructive, some cotton sheds at Sefton being destroyed, with their contents, valued, it is said, at nearly 40,000*l.*

While the Richmond outrage still remains an unsolved problem, the body of a woman has been found in a field near the same place, the circumstances being still more mysterious, or at all events more doubtful. No signs of a struggle nor any marks of violence are perceived, but round the throat of the deceased are tightly tied two pieces of white tape.

A stock and share dealer, named Younghusband Christian, was charged at the Mansion House with appropriating to his own use a cheque for 336*l.* entrusted to him by the widow of Professor Spooner, for investment. The prosecutrix deposed that the prisoner had offered from the high respect he felt for her late husband, to invest moneys for her free of charge. Sir Robert Carden, refusing bail, remanded Mr. Christian for a week.

An inquest was held on Friday on the body of a child of the Rev. P. H. O'Brien, of Kilburn, aged nearly three years, who burned himself by playing with matches. He died very soon. A verdict in accordance with the facts was returned.

The eggs of the octopus which were laid in the Brighton Aquarium on the 19th, 20th, and 21st of June, were hatched on the 8th inst. and two following days. The period of the development of the embyro in the egg is therefore proved to be fifty days, which accords with the statements of some of the older naturalists. The young family is at present doing well. Broods of two other species of cuttle-fishes have also been recently hatched at the Brighton Aquarium.

The equestrian statue to the memory of the late Prince Consort which was presented to the Corporation of the City of London by a private citizen is now completed, and it is expected that the ceremony of unveiling it will take place shortly. The statue itself is of bronze, and represents the prince on horseback.

The will of the late Lord Wolverton (formerly Mr. George Carr Glyn, of Lombard-street) has been proved. The personalty is sworn under one million. He gives to his widow 4,000*l.* a-year for life (including her settlement), an immediate legacy of 1,000*l.*, with the furniture, plate, and personal effects at Stanmore-park, and the use of Stanmore-park for life. To his younger children, eight in number (including a deceased son), he leaves legacies (including what they take under settlement) amounting to 267,000*l.*; a legacy of 500*l.* to his nephew, General Sir Edward Greathed, and an annuity of 100*l.* to his housekeeper. The whole residue of the personalty (which includes the deceased's share in the banking-house) and the realty go to the eldest son, George Grenfell Glyn, now Lord Wolverton. The executors are three of his sons, Lord Wolverton and the Hon. Henry Carr Glyn and the Hon. Pascoe Charles Glyn.

Some short time ago it was announced that a desire had been expressed by the mayors of several towns that, in recognition of the entertainment accorded to the Lord Mayors of York and Dublin, the Lord Provost of Edinburgh, and the mayors of England and Wales by the Lord Mayor of London, and as a token of the high esteem in which Sir Sydney Waterlow is held, a banquet should be held at York in honour of his lordship, to be attended by the provincial mayors. Yesterday morning an answer was received by the Lord Mayor of York from the Lord Mayor of London accepting the invitation to the proposed banquet, which is fixed for Friday, the 26th September.

The railway-station at Dawlish was destroyed by fire on Friday night.

A very melancholy conclusion to a successful surgical operation has just occurred at Guy's Hospital, resulting in the death of one medical man and in the dangerous illness of two others. It appeared that Dr. Braxted Hicks and two other surgeons performed an operation upon a patient which required the removal of some decayed or poisoned bone. This was successfully done, and the sufferer is in a very fair way of recovery. Unfortunately, the virus by some means communicated itself to the operators, and they were all attacked with blood-poisoning. One, as above stated, is dead, and the other two are in a precarious state.

The report of the Commissioner of Police of the Metropolis for the year 1872 is just issued. The full strength of the force is 9761 men. New police-stations have been opened at Barkingside, Leytonstone-road, Dulwich, Penge, Teddington, Chiswick, Cheshunt, and Kilburn, rendered necessary by the rapidly increasing population of those localities. Twenty miles and 1,232 yards of new streets have been opened and placed under the care of the police during the year, showing a considerable decrease as compared with former years. From 1862 to 1870, the average annual length of new squares and streets was 68¾ miles; in 1870 it was 42 miles 1,059 yards; and in 1871, 38 miles 722 yards. In 1872 it was only 20 miles 1,232 yards, so that the lateral extension of the metropolis would appear to be checked. The total length of streets now patrolled day and night by the Metropolitan Police is 6,612 miles. At the same time the number of new houses built has increased from 8,693 in 1871 to 11,179 in 1872. The number of persons taken into custody by the metropolitan police during 1872, shows a very considerable increase. In 1871 there were 71,961 persons arrested, in 1872 there were 78,203; an increase of 6,242. Nearly the whole of this increase is accounted for by the arrest of persons for being drunk, disorderly, or both, the numbers under these heads being 5,626 in excess of those in 1871. The increase of drunkenness, which seems to be a sort of epidemic, is still more remarkable by a comparison with the number of cases in 1869, when the numbers were only 23,007, against 33,867 in 1872; an increase of 10,860 cases of drunkenness and disorder.

The Napoleon *Fete* Day was attended at Chislehurst on Friday last by about 800 Frenchmen and Frenchwomen. Many of the most conspicuous adherents of the late empire were present. The Prince Imperial delivered a speech, the conclusion of which was that the Napoleon politics consisted in governing "for the people by the people."

It is stated in the *Manchester Guardian* that at least 100 persons from Manchester will take part in the English pilgrimage to Paray-le-Monial. The Bishops of Salford and Beverley are to accompany the party.

The proceedings of the National Eisteddfod Association began yesterday, Mr. Gladstone delivering an inaugural address, but as the Premier had to leave early to attend Her Majesty the Queen at Balmoral, his place was occupied during the rest of the day by Mr. Scott Barker. Although rain fell in torrents the attendance was large, and a very spacious building in which the festival was held was well filled. Mr. Richard, M.P., was prevented from being present owing to a sad family bereavement. The proceedings of the day consisted chiefly of choral solos, instrumental, and cornets by amateurs, to which Mold choir of 300 voices, gave able assistance. Mr. Brinley Richards, who acted as musical adjudicator, favoured the audience with specimens of his instrumental skill. Mr. Osborne Morgan, M.P., addressed the meeting briefly. Considering the bad weather the meeting was a great success.

The Liverpool School Board on Monday, after a long debate, adopted the report of a sub-committee, recommending an increased expenditure of about 200,000*l.* for further school accommodation.

The Prince of Wales, accompanied by the Duke of Edinburgh, yesterday went to Holyhead to say that the great docks and breakwater were completed. There was a grand demonstration.

The Tichborne trial goes on, Dr. Kenealy not having finished his dreadful speech. The recent solicitor of the Claimant has given him up, but a new solicitor has taken his place.

At the Central Criminal Court on Monday, the Americans—George and Austin Bidwell, Edwin Noyes, and George Macdonnell—were placed in the dock to take their trial for the great City forgeries. An application for postponement of the case was not acceded to. The trial is expected to last several days.

A lady of sixty-five years of age, Miss Warren, has sued her page, sixteen years of age, for obtaining money under false pretences, to the extent of 300*l.* The defence set up is that the page was a "favourite." The jury could not agree, and the case goes before the Central Criminal Court next session.

NOT IN THE BARGAIN.—A newly-married man took his bride on a tour to Switzerland for the honeymoon, and, when there, induced her to attempt with him the ascent of one of the high peaks. The lady, who at home had never ascended a hill higher than a church, was much alarmed, and had to be carried by the guides with her eyes blindfolded, so as not to witness the horrors of the passage. The bridegroom walked close to her, expostulating with her respecting her fear. He spoke in honeymoon whispers; but the rarefaction of the air was such that every word was audible. "You told me Leonora, that you always felt happy—no matter where you were—so long as you were in my company. Then why are you not happy now?" "Yes, Charles, I did," replied she, sobbing hysterically; "but I never meant above the snow line."

An old farmer said to his sons: "Boys, don't you ever spekerlate or wait for something to turn up. You might just as well go an' sit down on a stone, in the middle of a medder, with a pail atwixt your legs, an' wait for a cow to back to you to be milked."

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The Nonconformist.

WEDNESDAY, AUGUST 20, 1873.

SUMMARY.

THE sun is shining gloriously; tens of thousands, by sea-side, on mountain, on heath, or on heather, are taking their welcome holidays; the fruits of the earth are yielding an abundant increase; the health of the people was never so good, nor their prosperity so great: ought we not, on the whole, to be a happy nation It does not follow that we are, although it may follow that we ought to be, but, looking at the people as a whole it does seem that we are becoming more capable of happiness than we were. The accounts which come from the shores, the hills, and the lochs, intimate that people are not taking their pleasures so "sadly" as they used to take them. A greeting to all on holiday and pleasure bent! May the weather continue to be as good as it has been, and may all come home willing to take their duties in hand with a firmer will and better strength than they have ever before possessed!

Mr. Gladstone appears to think that the best way of taking a holiday is to keep on working. He has spoken twice during the very brief beginning of the recess; once last Friday and once on Monday—the first time on the education question and the second on Wales and the Welsh. It is to be regretted that the Premier should so soon again commit himself, as he appears now to have done, to the retention of one of the objectionable features of his education policy. He has virtually pronounced against the adoption of the system of board schools, as distinguished from voluntary or denominational schools. The *Times*, probably, reads this declaration correctly, as intimating no change in the policy of the Government on the education question, and although the *Daily News* declines "to look for an exposition of national policy in a doubtful and fragmentary report of a parochial meeting in Flintshire," we are afraid that we shall have to accept that exposition. True, people are saying that Mr. Bright has not yet spoken, but the probability is that if Mr. Bright could say anything satisfactory upon this subject, he would not hesitate to say it at once. Mr. Gladstone's second speech was happy, genial, and suggestive. He bore, it will be seen, emphatic testimony to the character of the Welsh people, and remarked that they were "a people of deep and strong feelings and sympathies, and in those sympathies they were deeply and most unjustly and even madly thwarted." "What a lesson," the statesman exclaimed, "that is to us of the false policy we have pursued!" Yes! Mr. Gladstone might take the lesson to heart now, for his Cabinet is pursuing, with regard to the Nonconformists, exactly the policy which he so eloquently condemns.

We have said that the health of the people is good, but there is an exception. Typhoid of the most malignant and fatal character has broken out in the centre of the very healthiest district of all London. The families of the first physicians, living in and around Cavendish-square, living in houses that are models of sanitary arrangements, have been struck down. The cause seemed, for a time to be as mysterious as it was remarkable, but it has at last been traced with certainty. It exists in the milk brought from one country dairy where typhoid has been discovered to exist. The discovery is a tribute to the effectiveness of modern science, although, as is the case with nearly all our scientific triumphs, a painful price has to be paid for it. It is now a question whether every cow eating sewage grass does not take in, and prove the distributor of, the germs of typhus. It thus seems that although we may conquer nature in one direction she increases her power in another. It needs more than man to bring her into perfect subordination.

The Tichborne case—which we altogether decline to put before our readers, although our daily contemporaries appear to think it a matter of national importance—received yesterday what may be described as a new impetus. The Lord Chief Justice informed the counsel for the defence that the Treasury would defray the expense of bringing such witnesses in favour of the Claimant who should appear to be properly called. That is to say, in order that justice should not only be done but be felt to be done, the Crown is to pay for both prosecution and defence. The declaration will, no doubt, have the effect of increasing the length of the trial; but we shall all, perhaps, be satisfied that it should be so if only the Tichborne case is never mentioned again.

It is satisfactory to find that the month of August is passing, and, for the first time for many years, there has been no disturbance of the peace in Ireland. The Protestant has borne with the Catholic, and the Catholic with the Protestant. How far this is due to the recent policy that has been pursued we cannot say, but the fact is that Ireland is quieter now than she has been for years. The farm labourers are endeavouring to follow the example of their brethren in England; but no demonstration of violence accompanies their deliberations, and no threats are mingled with their plans. Mr. Butt is stalking the country in favour of Home Rule, but, with peace and prosperity, the cry of Home Rule can never be a dangerous one. Mr. Butt says that Ireland must return none but Home Rulers to the next Parliament, and that if she will do that, her success is certain. But, unless either the Liberals or the Tories join the Irish band, how is that to be made evident? The *Spectator* understands that hitherto Tory Ulster is to become altogether as Liberal; if so, Mr. Butt's forces can be easily matched.

There is some lull on the continent as well as at home, excepting in, for the time being, unhappy Spain. Here the news is not altogether encouraging, unless the fact that the Government keeps in power and the insurrectionary forces do not increase, can be said to be so. Our own conviction is that Spain will come out of the present chaos with increased strength, increased intelligence, and increased moral purpose.—Germany has advanced one step more against the claims of infallibility; France is amusing herself by asking what Government she shall next adopt; and Belgium has given one blow to the priesthood—not before it was needed. Here, as elsewhere, if any revolutionary force exists, it is not in the people; it is, as it always has been, in those who provoke the people.

THE LULL.

HOME politics have nothing exciting in them during the present week. The prorogation of Parliament and the reconstruction of the Ministry may be said to have closed, for the present—or, more correctly speaking, perhaps, suspended for a while public interest in the political problems of the day. No one just now troubles himself with the prospects of the Government; few care to dwell upon those of Parliament itself. It is a hard case for journalists. Like the people of Israel in Egypt, they are required to make bricks without straw. There is plenty doing elsewhere than in the United Kingdom. Here, at home, we have all divested ourselves of present care about political subjects. In regard to these, dulness rules the season.

It is well that it should be so. That is not a healthy state of things in which the mind is uninterruptedly on the strain in one direction from the beginning of the year to its close. People who can't sleep during the hours set apart for sleep may be confidently pronounced to be out of sorts. Nations which never rest are in a similar condition. There must be something either structurally, or functionally, unsound in the government of a country the inhabitants of which are incessantly intent upon the manner in which public affairs are being conducted. It argues a want of confidence in their institutions, analogous to that of a boy in his new watch, when he cannot resist the temptation of putting its hands forward or backward every hour of the day. It betokens, moreover, a sad lack of self-restraint. True, there are times when it becomes inconvenient and practically impossible to break off political movements in mid-career or to interrupt a spell of activity for the sake of recreation. That, however, is not usually the case in England; at least, it is certainly not the case at the present moment. There is no great question before the country to compel continuous attention to its claims. One full programme has been exhausted, and we are all pausing before another can be successfully initiated. Fortunately, there is no cause for precipitation, as in reality there is no fear of retrogression. The well-being of the community in all material respects, may satisfy the most exacting for a few months to come. The Government, responsible as it is to the people's will as embodied in Parliament, is not likely to commit us irretrievably during the short breathing-time allowed to politicians. Like a railway train, it is drawn up at a chief station; the engine is taken off to procure a fresh supply of water; and the passengers are availing themselves of the interval to stretch their jaded limbs, and to obtain refreshments. Until the engineer is ready nobody can move, and only here and there a chance passenger desires to be *en route* before the appointed time.

Yet even in a lull like that which now besets the political world, it is not necessary that there should be an entire paralysis of its power and functions. When the trees of the forest are bare of leaves, and winter prevents the uprising of their sap, life is still active in their roots, to show itself above ground in fresh vigour when the breath of spring, and the beams of sunshine, call for its manifestation. Quietly and calmly we can all avail ourselves of the opportunity to review the past; to trace out the causes of its mistakes; to compare what has been done with what might have been done; to dissipate fond illusions; and to lay up those stores of information which will be needed when we recommence the duties of political life. It is a noiseless task, but not an unnecessary one. It need not be pursued at ill-chosen seasons, or protracted beyond the hours when the call for relaxation is imperative. We owe thus much, at least, to the best interests of our country. Every one of us in his sphere shares in the responsibility of the Government. We may each, in the same degree, influence the nation's destiny, and, while we can, we may leisurely and dispassionately mark out for ourselves the work which we have to do, and get a clearer sight of the bearings in which our principles may be brought into play.

How long the existing lull will be continued it is, perhaps, useless to speculate. There are those who contend that before the inauguration of another session Parliament will be dissolved, and a general election will be resorted to. We cannot say that we share this opinion. We do not believe Mr. Gladstone will send those members who have patiently worked with him hitherto, to their constituencies without authoritatively announcing the measures upon which he is prepared to take his stand. No doubt he is weary and disappointed, conscious of some deficiencies in his Government, and anxious to relieve himself of burdensome responsibilities. But Mr. Gladstone, after all, owes much to the party which has upheld him, no less than that party is deeply indebted to him. His keen sense of honour, we are sure, will not permit him to dismiss them from his side until he can assign substantial reasons for so doing. A general election, fought out upon mere party distinctions, would amount to a practical surrender of the Liberal cause. The lull, therefore, will not, we apprehend, be thus broken. We shall probably witness the commencement of another Parliamentary campaign, under a moral certainty that, early next spring, an appeal will be made to the country to pronounce judgment upon definite political proposals, and to do

something more and better than choose between two parties the differences between which can only be fairly tested by serious projects of legislation.

"THE GLADSTONE ADMINISTRATION."

The current number of the *British Quarterly Review* contains an article of singular ability on Mr. Gladstone's administration, to which it is worth while, just at the present moment, calling especial attention. It was written, of course, before the recent changes, and on that account it is in some respects the more valuable. While we do not profess to agree with all that the writer says, nor with all his conclusions, it is desirable to exhibit his statement in vindication of his opinion in favour of the continued existence of Mr. Gladstone's Ministry.

The writer first contrasts the policy and the no-policy of Mr. Gladstone and Mr. Disraeli. "On the one hand," he says, "Mr. Disraeli has frankly confessed his inability to propose any definite alternative policy, or to make any running at all in the political race, except on condition of being allowed a preliminary canter in Downing-street. On the other hand, although the Ministry shows no signs of exhaustion, and, indeed, has within the present session opened up questions which would require years for their complete settlement, yet the most enthusiastic reformer would not dream of claiming for his most cherished objects a position like that which the events preceding the last dissolution of Parliament gave to the disestablishment of the Irish Church." To this it might be replied that the Tories have, without a previous policy, done many things which the Liberals have only talked of doing when in office. The patent instances of the Dissenters' Marriages Act, and of the Church-Rate Abolition Act are to the point, it being true that neither a Liberal *nor a Tory* Administration can continue long in power without meeting some, at least, of the demands of the Radical party. We are, just now, apparently, in the position of our fathers about the year 1836, when the first Reform Parliament was about five years old. The energy of that Parliament was then exhausted. The Tories came into power with a great majority. At that time the Dissenters' Marriages Bill stood in just about the position that the Burials Bill stands in now, yet one of the first of the Tory measures was the production of a bill upon that subject which was so good—so superior to that which Lord John Russell had brought forward—that it has not required amendment to the present day. The true statement of the case is this. The Liberals, when in power, live upon a policy; the Tories, when in power, live upon exigencies; and the latter, so far as the national interests are concerned, are often quite equal to the former.

At the same time it is to be acknowledged, as we have often acknowledged, that no Government has ever produced such splendid results as Mr. Gladstone's Government has produced. The writer of the article in the *British Quarterly* recals the state of political society previous to the general election of 1868:—

> What, then, was the prospect which presented itself to the man who was raised for a second time, and now by so solemn a national judgment, to the pinnacle of an Englishman's ambition? By an extension of the franchise, far wider than he himself had thought it prudent to propose, there had been effected a transfer of political power which, owing to the cohesiveness of English habits, did not, indeed, at once produce any startling change, but which portended very considerable future alterations in the aims and methods of legislation. The party, which by a lurid holocaust of previous convictions, or at least, professions, had endeavoured to make atonement for antagonism to popular feeling, found it had kindled a fire beyond its power to control. The definite appeal made to the constituencies for justice to Ireland was no doubt the main cause of the overwhelming decisiveness of the result. But there were clear indications in the course of the election that the popular mind, which Mr. Disraeli had sought to dazzle by the sudden splendour of his gift, realised clearly an utter incompatibility between the intentions of the donor and the desires of the recipients. In politics, gratitude has for the most part exclusive reference to the favours yet to be received; and the national heart, in which the hopes of the future were rather inarticulate emotions than distinct visions, felt that the one man who could be trusted to give them adequate expression, was the minister whose slowly growing convictions of the real needs of the time were a sort of intensified personal type of the progress of national thought.

Mr. Gladstone's Irish policy is next reviewed—the policy of religious equality, of security for tenants, of equal access to the national fountains of knowledge. What has been done in this direction we all know, and it therefore does not need recapitulation. But it is shown that the measures affecting Great Britain have hardly been less important than those affecting Ireland. The Education Act is mentioned first amongst these, not, of course, in full sympathy with it, but because of its ostensible intention. The writer says—writing before the recent changes—

> It was a well-known prediction of that great political prophet, Mr. Bright, uttered at a time when both condition and fulfilment seemed as remote as any further extension of disestablishment does now, that if any considerable enlargement of the franchise were obtained, hardly two years would then elapse before some great scheme of national education would be adopted. If our memory enables us to quote the prophecy correctly, it was fulfilled to the letter. But in this instance the prophet enjoyed the unusual advantage of being in a position to help very materially in the accomplishment of his own prediction. Of this, however, we feel confident, that no one understood better than the master mind of the Cabinet the inevitable connection between household suffrage and public elementary education. It was well, first of all, to heal festering divisions. But the united opinion of the nation never could be worth very much more than the old class opinion, until the people were better taught. That the measure is imperfect, we, in these pages, should be among the last to deny. Nor do its defects result only from the ecclesiasticism of the present administration. Its partial application, and the facilities enjoyed by despotic priests for excluding its action precisely where it is most needed, may indeed have sprung from excessive deference for the country clergy. But the tentative, uncertain, nebulous character of the arrangements for applying compulsion, and the provision for free instruction where needed, seem to have arisen partly from a want of confidence in the declared desires of the working classes, and partly from an insufficient estimate of the extent to which mere social crotchets might be allowed to hinder the substantial purposes for which the Act was passed.

The defects of this measure, and of the amending bill, are freely dwelt upon. A "grossly unfair indulgence" is shown to sectarian—notably to Episcopalian—schools, and every educational policy is futile, "which fails to provide for the absolute emancipation of national secular instruction from clerical or sectarian interference." It is held, however, that the recent errors in the educational policy of the Government will right themselves:—

> They must do so; because their incongruities are seeds of dissolution. Advanced reformers may have looked dismal or indignant, and smooth clerics been wrinkled with smiles at the reactionary tendency of details in the measure. Nay, admirers of State-paid religion have hugged themselves in ecstasy at the proof it gives of the return of public feeling toward the principle of Church Establishment. As well might they count on the backward bearing of side eddies above Niagara Fall. The main, central, and persistent tendency of the law will operate—is now operating—so as to sweep away all vested interests in ignorance; to make the education of future citizens the care of the nation, not of the sects; to bring all schools into one Imperial system, locally managed by the ratepayers; and, finally, to exclude subjects unfitted for the secular schoolroom, and which in such a soil are barren of all results save controversial eloquence on school-boards. But if such a process requires various amendments of the present Act, they are such as can scarcely be expected from a Tory Ministry.

The Ballot Act and the Trades Union Disabilities Act are next passed in review; the soundness and national profit of the financial policy of the Government are shown, and the legislation on the liquor traffic is vindicated. If the writer had written later, the Judicature Bill and other measures might have been included, and the result of the review would have been still more favourable than it is. But, while we may concede the general merits of the past, two questions arise. The first is, "Is Mr. Gladstone's programme exhausted?" Upon this the writer says:—

> If it could be said that Mr. Gladstone's wonderful genius for reconstruction without revolution had brought the country to the immediate verge of still more vital reforms, from which he shrank with dismay; if, to put the case more clearly, every step of progress, compatible with the existence of an Established Church, had been accomplished, and the arena had been cleared finally for the tremendous conflict, in which the Premier declares that we have nothing to hope from him—then, with whatever splendid rewards our gratitude might wish to crown his age, true patriotism might demand that at the next elections some distinctive principles of the most advanced reformers should be pressed at all hazards upon every candidate soliciting their votes. Whether we have reached such a crisis or not, is a question that ought to be determined by a thoughtful survey of the history of the last five years, and by a candid estimate of the results that may yet be expected from a policy which, while at present incomplete, has ideally the unity of conception characteristic of a work of art.

The next question is, What should be done at the coming election? We quote fully upon this, because this is now more than ever a vital question:—

> It is impossible to conceal that the attitude taken by the Government on several questions involving religious equality, and notably Mr. Gladstone's emphatic repudiation of any sympathy with the aims very moderately announced by Mr. Miall in a recent debate, have spread considerable disaffection amongst that portion of the Liberal party which feels most acutely the complicated, subtle, and all-pervasive injustice inseparable from the existence of an Established Church in a nation of almost innumerable beliefs. On the other hand, it ought to be remembered that Mr. Gladstone has taken his stand on his interpretation of public opinion. It is impossible to conceive now that he should ever take up a merely obstructive position. But in the present state of the question it is difficult to imagine how, in a post of such supreme responsibility, he could have used language very different from that of his recent speech. To have spoken with less decision would have been to precipitate a struggle, for the issue of which he is avowedly not prepared. It is not, indeed, unlikely that when the battle can no longer be deferred, the final victory will be preceded by repeated failures to maintain a Liberal Administration apart from a disestablishment policy. But we confess that if we are to fall into the hands of the Tories, we should like to choose our time; and the present seems to us scarcely opportune. We can imagine, for instance, possible changes in the relative positions of Tory candidates for office, which would give us far more confidence than we could feel just now. If Phœbus must needs drop the chariot reins, we would rather it did not happen just when that rash youth Phaethon is hanging about the gates of the solar palace. Let us have some prospect of a steady driver, who, if he does not dazzle, refrains also from scorching us. The man in power now is not so common a gift of fortune that we can afford lightly to dispense with his services.

It must happen in the course of a few weeks, whether we are to have a general election in the present autumn or not—and that event hung upon a very slender thread a few days ago—that the policy to be pursued by the advanced Liberal party must be calmly discussed and decided. It is impossible to predict what will be the issue, but it is emphatically desirable that we should take both the facts of the past and the probabilities of the future into consideration. Nothing must be done rashly. We cannot live altogether upon the past, nor can we live altogether upon an indefinite and an undefined future. We must make up our minds as to where we are in relation to both. At present we are nowhere. It is in our power in one way or another, to make the future. Let us, during the next few weeks, calmly reflect as to what we shall do, and then, having decided, swerve neither to the right nor to the left in pursuance of our policy.

SIR SAMUEL BAKER'S EXPEDITION.

Sir Samuel Baker has once more emerged into the daylight of civilisation with a new victory to boast. He came into public notice when he came out of the centre of Africa with the clue to the secret of the Nile; he has again issued from the same mysterious region with the key of its government and commerce in his hand. We may pardon the curious egotism of his letter. His boasting is not that of a man putting on his armour, but of a conqueror taking it off. He has adopted Cæsar's style and manner because he has been doing on the Nile what Cæsar did in Britain. His expedition arose out of a noble motive. He could not sail down the abounding river which he traced from its equatorial reservoirs without seeing that in its long flow from the centre of the continent to its circumference it was the natural channel of commerce and civilisation. He found it choked by the luxuriance of Nature, and cursed by the greed of man. The stories he told in his celebrated book of the Nile slave-trade prepared Europe for almost any effort which might be made to destroy that infamous traffic. Two things were needed in the countries which lie along the course of the Upper Nile—an energetic Government to civilise and develope them, and a complete eradication of the slave-traders. When, therefore, the able and ambitious Khedive of Egypt asked our countryman to conquer and annex the territory, public opinion sanctioned the undertaking. Sir Samuel Baker went out to accomplish two objects, "the suppression of the Nile slave-trade and the annexation of the Central Nile basin to Egypt." He found it to be a Herculean task; but he claims to have accomplished it completely. He first conquered the Nile secret, and added its splendid reservoirs to the area of geographical knowledge, and he has now conquered the Nile tribes, and annexed the whole of the river to the dominion which represents, in these times, the ancient kingdom of the Pharaohs. It is a magnificent exploit. Even should it be almost barren of results, it will remain on record as a story of romantic adventure. Africa is still in the legendary age, and Sir Samuel Baker's struggle against the treachery of man and the hostility of nature, his victory over the villanous slavers and the "terrible grass," and the joyous allegiance which the natives offered him when he had, at such fearful risks, rid them of their oppressors, will probably be handed down in legend like the story of the Argonauts, or "the tale of Troy divine." It reads a little like a half-mythic history of ancient times done into our modern speech.

We may take leave to doubt whether the fame of the enterprise will not be its greatest and most lasting result. There is no doubt but that a very heavy blow has been inflicted on the slave-traders of the Nile. But the slave-trade is not eradicated because a single generation of traders have been punished and suppressed. It requires constant suppression, and nothing but the presence of a sufficient force to hold the country will permanently keep it in check. This is the weakness of the whole

case. There is no evidence as yet that the newly established authority will be able to govern the country and civilise the people. Sir Samuel Baker has built a fort at Fatiko, which he calls the "Paradise of Africa," and when he left "everything was in perfect order," slavery was at an end, "the natives paid the new taxes in corn with readiness, and the granaries were filled." But he does not say what guarantees have been taken for the permanence of this happy state of things. He tells us that "not a slave can pass down the White Nile," and adds, "thus my mission is completed"; but how long the White Nile will thus remain blocked to the traffic which has flowed down it from early time we have no means of estimating. He adds, "I have laid good foundations for the future"; but who will build on those foundations, or what will be built?—even what the foundations themselves are we must wait to know. "Egypt now extends from Alexandria to the Equator," says Sir Samuel Baker. There is not much cause for rejoicing in this large extension of nominal sovereignty. Even though the country thus conquered could be ruled, the rule of the Khedive would not be altogether a thing to be desired. Egypt itself groans under an almost intolerable despotism which, while it may develope the resources of the country for the benefit of its rulers, leaves the great mass of the people a prey to the tax-gatherer. The Nile basin may have been brought under tribute to Egypt; but whether it will get much civilisation in return, whether much will be done to foster agriculture and encourage trade and spread religion and knowledge, may be regarded as entirely doubtful. Still there seems to be no reason to doubt that, so far, Sir Samuel Baker has actually proved a deliverer to these down-trodden populations, but whether he has handed them over to a power which will protect and benefit them is one of the questions which only the future can solve.

All that we have learned of late years of the centre of Africa gives hopes for the ultimate destiny of that benighted and neglected continent. Civilisation, which was born on the delta of the Nile, and went forth from thence to make the conquest of the world, seems to be at last gradually and slowly returning to its native continent. The great equatorial lakes which are certainly linked to civilisation by the great Nile stream, and are probably connected with the western ocean by the great river, the Congo, seem well fitted to be the centre of a vast civilised commerce. Sir Samuel Baker tells his brother and the public that they "may speculate on the grand result when the enormous lake is navigated by steamers." Such speculation is natural, and seems to open a new and vast field for commercial and philanthropic enterprise. The most immediate subject for speculation is, however, the very startling geographical statement Sir Samuel Baker makes. He evidently knows nothing of Mr. Stanley's expedition in search of Livingstone, nor of the discoveries which Dr. Livingstone has himself announced. He had heard the rumour of his own death, which reached and startled us at home; but no rumour of Mr. Stanley has reached him unless it be in the statement that three white men had been at Ujiji. His great geographical announcement is that the Albert Nyanza and the Lake Tanganyika, on which Ujiji stands, are one. We cannot help thinking that this is a mistake. If we understand Mr. Stanley's narrative, he positively went to the north end of Lake Tanganyika, and saw the river Rusizi flowing out of it; and Dr. Livingstone has gone to explore the country between the two lakes to ascertain whether the river flows into the Albert Nyanza or turns westward to the river Congo. The opinion of many geographers at home has been that the Lake Tanganyika is the reservoir of the latter vast stream; Dr. Livingstone's opinion seems to be that the lake is only one of the chain which forms the vast reservoir of the Nile. We venture, therefore, to suggest that the information given to Sir Samuel Baker by M'tese's people of Uganda and the merchants who had come from Unyoro, confirms Dr. Livingstone's conjecture. Sir Samuel Baker understood them to say that the Albert N'yanza and Tanganyika formed one vast lake; but if Mr. Stanley's statements are correct, what is meant is that they form "one water" in the sense of being linked together by a great river. If this is the case, and it seems to be in all respects probable, we may after all hear of Dr. Livingstone on the Nile. He may at this moment be proceeding along the Albert N'yanza, and thus linking his own discoveries to those of Baker and Speke and Grant, completing the chain of our knowledge of Central African geography. If so, Dr. Livingstone will be the first civilised man who has ever made the complete voyage of the Nile from its sources to the sea. But these are speculations. What seems to be certain is that the whole chain of lakes and rivers amongst which Dr. Livingstone has so long been hidden is, as he has always believed, the head of the Nile system, and that the northward flow which he has traced for so vast a distance is not turned westward, as some geographers have confidently asserted, but is continued up to the Albert N'yanza and through it by the Nile to the Mediterranean Sea.

MR. GLADSTONE ON BOARD SCHOOLS.

Speaking on Friday evening at a meeting held at Hawarden—presided over by Sir Stephen Glynne—at which it was decided to meet the local deficiency in school accommodation by voluntary means instead of through a school board, according to a not very satisfactory telegraphic report, Mr. Gladstone said he was no lover of controversy where it could be avoided. He had lived in the midst of much controversy, and had had quite enough of it in political matters, and wished to keep it out of religious matters. A former speaker said he (Mr. Gladstone) was materially concerned in the passing of the Education Act, which contemplated school boards. When it was being discussed in Parliament there were two distinct views taken of it. It was admitted undeniably that a very large portion of education had been provided already by voluntary means. There was no doubt about that, neither was there any doubt that there was a large part to be provided. But two views were taken by people equally sincere in supporting the Act. Some said voluntary education was best, but they would call in school boards to supplement the system. Others said voluntary education was to be considered as a temporary expedient to be got rid of as soon as school boards could be made universal. A man might hold either view without contravening the Act; but Mr. Gladstone thought voluntary education the best. At the same time he was not going to abuse school boards, because some were doing a vast deal of good. But where four-fifths of the education was already provided, he did not see why they should go to the expense of a school board to supply the one-fifth. Mr. Gladstone replied to the observations of several speakers who had advocated school boards. The result of the meeting was that 600*l.*—about half the required sum—was promised to supply the school accommodation wanted.

The *Times* has the following significant comment upon the above:—

The bearing of Mr. Gladstone's observations upon recent changes and the hopes and expectation excited by them scarcely needs to be explained. It has been most strangely thought that the Government were about to abandon the position they had taken on the subject of education, and the proximate return of Mr. Bright to office has been hailed by the working spirit of the Birmingham League as a "sure presage" of concession. There was, indeed, a difficulty in understanding how this was to happen so long as Mr. Forster remained at the Education Office, and it has absolutely been suggested that this obstacle might be got over by making Mr. Forster Postmaster-General! It is impossible to understand the conceptions of public life and of public men revealed in such frivolous speculations. The Ministers of the Crown are not mere intriguers ready for any combinations which may promise peace to their trembling apprehensions, and if some have thought otherwise Mr. Gladstone's speech comes in good time to scatter their illusions. There is no intention whatever to abandon any of the cardinal principles of the Education Act, and the supposition that Mr. Bright has entered into any concordat with the Ministry betrays a misapprehension of his character and position. A random sentence let fall at a semi-private meeting has been interpreted as a settled condemnation of the Act he assisted in framing, although the whole drift of Mr. Bright's speech on the occasion was a recommendation to work with the Act, and not against it. Mr. Bright, in his eagerness to reconcile his friends with the Ministry, something more than he would like to be pinned to, but any one who is accustomed to the breadth of his occasional denunciations knows with what allowances and corrections they must be construed. It is most probable that Mr. Bright has never thought out with any exactness what he would recommend in the development of popular education, and we suspect this will be made apparent if he enters upon the subject in his address to the electors of Birmingham soliciting re-election. The only thing of which we may be quite sure is that he will give their full weight to those financial arguments in favour of working with the educational machinery that exists which the leaders of the league habitually neglect. But it is not necessary to hazard any conjectures upon Mr. Bright's position. Mr. Gladstone's speech at Hawarden is before us, and though it was provoked by a parochial question, and is primarily applicable to a parochial problem, it contains a clear and distinct re-enunciation of the principles of the Education Act, especially in recognising and upholding voluntary schools as the principle by which the Prime Minister abides.

THE LATE G. L. ASHWORTH, OF ROCHDALE.

A correspondent of the *Christian World* furnishes the following notice of the late Mr. G. L. Ashworth, who was well known to and highly esteemed by many of our readers:—

On Monday last was carried to his tomb, in the cemetery at Rochdale, one of the best, and, in many senses, the greatest, man that Rochdale has possessed. Only eleven days passed between the rejoicing celebration by his family and friends of his jubilee year and the sorrowful and tearful celebration by a mourning population of his funeral rites. Anyone who was privileged to witness the spectacle presented by George Leach Ashworth's funeral must have been convinced that he whose remains were so silently and reverently carried to their resting-place had endeared himself to all classes in unusual degree. The remark of the *Rochester Observer* is fully justifiable:—"No event since the lamented death of the late Mr. Cobden seems to have awakened such a deep feeling of public sorrow as was manifested" when the news of Mr. Ashworth's death was made known. It falls to the lot of few towns to produce and retain to the end a man of such thorough manliness, such unselfish devotion to the general good, such true simplicity, and such Christian benevolence and zeal as was he who has passed away. Rochdale may be congratulated upon having produced and retained him, and sympathised with in his early and irreparable loss.

George Leach Ashworth was the eldest son of the late George Ashworth, Esq., J.P., of Roche Mount, who was held in great esteem for a long life. The local paper states that the firm of manufacturers founded by this gentleman and since sustained by his sons, was the "first to introduce, in the year 1825, the power-loom in woollen manufacture, which has done so much to revolutionise the entire district; and to their enterprise in this particular, which was much ridiculed at the time, the town of Rochdale is much indebted." George Leach Ashworth has for many years worthily and successfully presided over the great establishments founded by his father, and has won for himself the undisputed title of friend of the working classes. It is somewhat remarkable that just at this very time a strike has occurred in nearly all the mills of the town, except those belonging to him. He, with about two other employers, agreed at once to the last demands of the workpeople, thereby showing to the end his unselfishness to advance the interests of those in his employ.

Mr. Ashworth has ever actively engaged in the public affairs of the town. Twice he has served the office of mayor, first during the trying season of the cotton famine in 1862-3, when he gave all his energies to the alleviation of the general distress, and second as recently as 1870-1, when the magnificent new town hall, which had been erected largely at his inspiration, and under his supervision, was opened by him. His labours in the town council were unstinted and unselfish, and although many other gentlemen were indefatigable, still they would hardly question the statement that in the service of the town he had "laboured more abundantly than they all." His opinion was ever respected, and to the care and thoughtfulness he displayed the town will be lastingly indebted.

As a politician, George Leach Ashworth was a true and foremost Liberal. He did not hesitate to avow his beliefs, and that with firmness and courage. Often did he expose himself to fierce onslaughts from the Tory party, but none could truthfully impeach his honesty. He spoke and acted on the side of truth, justice, and liberty, and even his political opponents in their calmer moments respected the man.

But the greatest element of power in Mr. Ashworth's life lay in his unquestioned religiousness. From very early years he had surrendered himself to the truth as it is in Jesus. For more than thirty-five years he was a diligent Sunday-school teacher; a kind and sympathetic visitor of the sick and dying, and a generous helper of the poor. Frequently he occupied the pulpit at Holland-street, in a building adjoining his great establishment, and preached with power that has resulted in good to many souls. Last Sunday fortnight he was so engaged; and had in the afternoon of that day spoken to his class on the uncertainty of life, and upon the solemn question, "Who next shall be called away?" It was ever a beautiful feature in his life that he made no difference between a long sitting in the town council and a visit when needful to a sick bed. The mayor could be found frequently praying by the side of the dying, and the chief magistrate of the town sought relief from the cares of office in faithful devotion to spiritual work.

Such was the man whom the people carried to his grave on Monday last. The funeral procession was headed by the mayor, aldermen, and councillors, the board of guardians, ministers of religion of every kind, including a Roman Catholic priest, and clergy of the Church of England. His Sunday scholars, several hundreds in numbers, his *employés* and a vast following of townspeople brought up the rear. The shops were shut, the streets lined with interested and sorrowing spectators, and the cemetery filled by some ten thousand people. The service was entirely conducted at the grave. The Rev. W. Hubbard, a Methodist Free Church minister, officiated. In an eloquent and impressive address, Mr. Hubbard spoke of the worth, simplicity, and genuine manliness of the departed. All, he said, had lost a friend; and the vast concourse, by a responsive murmur, acknowledged the truth. Perhaps never has Rochdale seen such an exhibition of unaffected lamentation. It will certainly be long before it will have such a cause for it.

CHURCH PROPERTY IN THE UNITED STATES.

We have taken occasion recently to refer to the amount of church property held by religious corporations in the city of Brooklyn, on which no taxes are levied for defraying the general expenses of the public. Let us now enlarge the field of our vision, and see how the matter stands when we take into view the State and the nation.

First, as to State, we find in the census of 1870 the following statistics as to churches in the State of New York:—Church organisations, 5,627; church edifices, 5,474; church sittings, 2,282,876; church property, $66,073,754=11,000,000*l.*

Add to this amount of church property the fifteen-hundred-dollar exemption from taxes made in favour of "ministers of the Gospel and priests," and we have a gross sum of about *seventy-five millions* of dollars in the single State of New York, held by ministers and churches, which yields no tax revenue to the State, county, city, or town. Here is a huge amount of privileged property that enjoys all the benefits of government without paying a solitary penny for its support. Roads are built for its convenience; courts of justice sit to assert and enforce its rights; public improvements are made to

its advantage; indeed, like all other property, it shares in all the protection, immunities, and remedies afforded by law; and yet contributes nothing towards the necessary expenses thereof. Were it taxed, as in equity and justice it should be, the State tax for the current year, to say nothing about county, municipal, and other local taxes, would amount to the round sum of over *seven hundred thousand dollars*. If local taxes were added, the amount would not be much short, if any, of *two millions of dollars* (40,000*l.*). The loss of this sum for state and local purposes has to be made up by increasing the rate of taxation on all the property that pays taxes. And this is practically equivalent to a direct gift of the same amount to churches and ministers. The people would loudly protest if the legislature were formally to pass a bill to this effect: they would denounce it as involving a union between Church and State; yet there is really no difference between a direct donation of so much money and an omission to collect it by exempting the property from taxation. The result is the same in both cases. That which the people would sternly denounce in one form they patiently bear when presented under the thin disguise of exemption.

Secondly, as to the nation, the census gives the following figures: — Church organisations, $72,459, church edifices, $63,082, church sittings, $21,665.062, church property, $354,483,581 = 71,000,000*l.*

To what extent the laws of other States in regard to tax exemption are similar to those of New York we are not able to say; yet, as a general fact, we believe that church property and ministers enjoy this peculiar privilege throughout the United States. For if the taxpaying property of the American people has to pay annually several millions of dollars in an increased rate of taxation, this we hold to be equivalent to an indirect union between Church and State. It can be nothing else.—*New York Independent.*

JOSEPH ARCH.

From the series of illustrated sketches of English workmen now being published in the *Beehive* newspaper, we take the following from the sketch of Mr. Joseph Arch in last Saturday's *Beehive*:—

Joseph Arch is one of the lowly born. He first saw the light at the village of Barford, in Warwickshire, in the year 1826. His father slaved and died as most fathers do without much hope or comfort in this world, but his mother, who felt and thought silently over the miseries of a poor man's home, and who, perhaps, had concluded that ignorance lay at the root of social misery, sent her son Joseph to school at the age of six, and kept him there till between eight and nine, and thus found him the key by which he afterwards succeeded in getting at some slight knowledge of the world beyond the bounds of the village in which he lived; and of seeing, in a dim way, those struggles of men in history which explain man's connection with his fellows in humanity, not only by the past history of life, but by the wonderful incitement of hope which carry forward the struggle in the direction of right, freedom, and justice.

When taken from school Joseph Arch was sent into the fields to scare birds at 4d. a-day. To get something to eat himself it was his duty to prevent the birds from eating. From this miserable kind of labour he got elevated to other kinds of agricultural work—the cart, the plough, &c. He maried early in life the daughter of a mechanic, his wages being nine shillings a-week, and this was his income when there were four mouths to feed—himself, his wife, and two children—to say nothing of the poor father, whose claim on the scant meal was never denied. No word need be said in proof of the squalor and misery necessarily implied by such wages; and what was the condition of things in the home of Joseph Arch, making life a torture, was in the homes of hundreds of thousands of England's labourers doing the same painful work. The wife of Joseph Arch, however, in a sense of womanly affection, revolted against this, and told her husband that both of them must face the world and try if, by other labour—by anything, in fact, that might turn up—such misery as they and theirs had to suffer, could be prevented. This determination was carried out by the husband, and Joseph read, travelled and worked that the brood at home might be better fed. From one thing to another Arch got on, but not by any means to affluence. He read and studied, and respected his fellows too much to rise in the world by pressing them down. He read the newspapers, and knew what was going on amongst the mechanics of the towns. The wrongs and the rights of labour are the same in kind all over England; they only differ in degree. The penny newspapers brought such lessons, in fact, lessons in logic, lessons in hope. Being a religious man, he became a preacher amongst the Methodists, and when a man of his class opens his mouth, if he has anything of true manhood really in him, he must soon make himself felt, not simply as a preacher in the pulpit, but as an utterer of truths that touch life on its practical side, and raise questions that involve, not God's justice only, but man's justice to man in the most ordinary concerns of the world.

In this way, no doubt, Mr. Arch became an agitator, and incurred all the odium belonging to a position so detested and condemned by people who, being satisfied with things as they are, always seem in a state of alarm lest, if touched, they should be altered for the worse, so far as they are concerned. As a rule, our young nobles and the sons of our rich gentry find other employment for their energies than the work of agitation. The dignitaries of the Church and the professions generally are not agitators. So much the better for them. Other duties than eating and sleeping and continuing the race, however, belong to some of those brought up on the knees of suffering, poverty-stricken mothers, and over-worked, under-fed, prematurely-killed fathers. Young men of the working classes, with all this pain felt by those dear to them, and constantly before their eyes, must cry out if the thoughts of the brain are called up by the lacerations of the heart. In this way have Joseph Arch and many others been goaded to the front, and from the words spoken by such men has come more good to the world than from generations of accredited preachers and speech-makers, whose aim and object have been to make men contented with miseries against which it is their most sacred duty to protest. Already Joseph Arch and those who work with him have increased the comfort in poor men's homes. More wages means more bread; more warmth in bed on winter nights; more happiness of heart; and this is but a small part of the many blessings which must flow from the spirit of independence which a sound agitation in the rural districts will put into the hearts of the workers in our fields. It would be hazardous to predict the full results of the movement set on foot principally by Joseph Arch. Already there have been improved wages; already the falsehoods which covered the awful degradation of our rural population have been swept away like a foul fog before the freshening breeze; already the political claims of the working men in our counties have been admitted by some of our leading statesmen, and with the stout help of the workers in our towns these claims will ere long be established.

There is an absorption of field-workers into our large towns, and this drain will continue. Already the stream of emigration has begun to flow steadily towards the United States of America. Time only is needed to swell this to a mighty torrent. Mr. Arch is on the eve of departure himself to make the way easier out of England for those who may decide to make their home in the new world or elsewhere. The stone has only begun rolling; where or when it will stop remains still to be seen. The agitators are at work, and as they move through the country and speak to their fellows the old sleep is broken, new thoughts take life, new vigour animates the numbed and stiffened limbs. Bishops, statesmen, lords, squires, and shoals of respectable people are wonder-struck. They know not yet whether they should laugh or cry out in fear. They try to console themselves with the thought that in a little time things will return to their old state. The new influences, they imagine, are only powerful by their novelty. In a little time they will find out how greatly mistaken they are in this, and in the meantime there will be the usual stupid and brutal opposition, fell abuse of agitators and agitation, and finally, after much struggling, better and more humane treatment for the labourers, or a clearing out of our agricultural population which will leave England to the very rich and the very poor, and such settlement of their differences as they will be enabled to make out of their mutual distrusts and hatreds. In the meantime, we wish most heartily good speed to Joseph Arch.

ELECTION INTELLIGENCE.

TOWER HAMLETS.—The candidature of Captain Maxse, R.N., for the Tower Hamlets, has been received with favour by the working men of the borough, and a working-man's committee has been formed to secure his election. It is considered doubtful whether Mr. Ayrton will offer himself for re-election. Sir Antonio Brady, who is very popular with all classes in the borough, is spoken of as a probable candidate in the Conservative interest. Captain Maxse is an anti-State-Churchman.

BIRMINGHAM.—A meeting of the executive committee of the Birmingham Liberal Association was held on Wednesday night, at which the acceptance of office by the senior member of the borough was under consideration. Mr. J. S. Wright presided. The following resolution was passed unanimously:—

That this meeting desires to express its hearty satisfaction that Mr. Bright's health is sufficiently restored to enable him to undertake the responsibilities of office, and regards his entrance into the Ministry as a pledge that its future policy will satisfy the just claims of the Liberal party, and will be in harmony with those great principles of civil and religious freedom to which he has already rendered such illustrious services.

It was resolved to forward the above resolution to Mr. Bright. Mr. Bright's address has not yet been received in Birmingham. On the same evening a meeting of the representatives of nearly all the trade societies of Birmingham was held, to decide whether the societies should support the candidature of Mr. William Gilliver as a working-class representative for the borough at the next general election. One hundred and twenty delegates were present, representing about fifteen thousand electors. It was resolved nearly unanimously to support a trades-unionist candidature, but the approval of Mr. Gilliver was postponed till all the societies should be consulted. Mr. Gilliver addressed the meeting, and was well received. He is secretary of the Birmingham Trades' Council, and a shoemaker. Mr. J. S. Wright, chairman of the Birmingham Liberal Association, has received a letter from Mr. Bright acknowledging with thanks the resolution passed by the executive committee of the association. Mr. Bright explains that certain formalities which have to be gone through before he can vacate his seat may prevent the election from taking place for a few weeks. In reference to visiting Birmingham to address his constituents, the right hon. gentleman says:—"I am anxious to come—much more anxious to come than any one in Birmingham can be to receive me."

DOVER.—We understand that the election for Dover will not take place immediately. Only a thorough-going Liberal candidate can be returned. If such a one should not appear, a Tory will be let in.

DUMFRIES.—Mr. Frederick E. Villiers, of Closeburn Hall, will shortly issue an address in the Liberal interest for the Dumfries burghs.

LAMBETH.—There are three candidates at present before the constituency—viz., the two sitting members, Sir James Lawrence and Mr. M'Arthur, and Mr. Morgan Howard, who contested the borough at the last general election in the Conservative interest. A committee of working men, however, is being formed for the purpose of selecting a candidate in the labour interest.

RENFREWSHIRE.—Colonel Mure, the Liberal candidate for Renfrewshire, has addressed the electors, giving a statement of his political opinions. At the close of his address it was unanimously agreed that he is a fit and proper candidate. Colonel Campbell, the Conservative candidate, spoke at Barrhead. He was favourably received, but at the close of the meeting an amendment that he was not a fit and proper candidate was declared carried. Though there was a crowded meeting few persons voted.

SOUTHWARK.—The committee for securing the election of Mr. George Odger for this borough announce their intention of at once convening a series of public meetings, at each of which Mr. Odger will attend and address those assembled. Mr. Odger expresses his determination to go to the poll.

GREENWICH.—In Greenwich another Conservative candidate for the representation of the borough at the general election has, it is said, appeared in the person of Sir William Fraser, Bart., who has had six years' parliamentary experience—first as member for Barnstaple, and subsequently as the representative of Ludlow, where he lost his seat by the operation of the Reform Act, which deprived the borough of one member. A fusion of the various sections of the Liberal party, in support of Mr. Gladstone, is likely to be effected.

GLOUCESTER.—Mr. John J. Powell, Q.C., who formerly represented Gloucester, has been selected by the Liberal party of the city as their candidate at the next election, in conjunction with Mr. Monk, the sitting Liberal member.

BLACKBURN.—A letter has been received by the Conservative party at Blackburn from Mr. Edward Hornby, stating that he intends to resign his seat at the end of the present Parliament. His successor has not yet been chosen. Mr. Feilden, the other member, has announced his intention of again contesting the borough in the Conservative interest.

BATH.—Lord John Hervey, brother of the Marquis of Bristol, and nephew of the Bishop of Bath and Wells, has definitely accepted the invitation of the Liberal party of Bath, to contest the representation of the city at the next election. Mr. Dalrymple has issued his farewell address, in which he says—

The contest between my much-esteemed friend Mr. Murch and Lord Chelsea revealed what I had long expected, namely, a defective organisation, and a strong desire to place individual opinion above party policy and party welfare. My determination to exercise an independent judgment on questions outside party politics has separated me from some of my supporters whose views, however much I might respect them, I could not conscientiously accept, while others had adopted, without sufficient inquiry, the repeated misstatements of my opponents. In taking my leave of you, I do so in the belief that politically and personally I have performed all my promises, that I have endeavoured to do good, and that I have not been an idle or inattentive member, while I have, to the best of my ability, promoted the progress of Liberal principles.

BARNSTAPLE.—Mr. Thomas Cave, M.P. for Barnstaple, addressing his constituents on Monday evening, said that the work of the coming session would be the disposal of the Irish Church surplus, a readjustment of local taxation, household suffrage in counties, tenant right, increase of the interest in Government savings-banks, and reform in the magistracy. Mr. Cave contended that Mr. Gladstone was the man to effect all this, and to augment the honour of England and the happiness of Englishmen. A vote of thanks and confidence in the hon. member was passed unanimously.

BLACKBURN.—On Monday night there were simultaneous meetings held at all the working men's clubs, which resulted in the confirmation of the decision of Thursday night, to decline the candidature of Mr. Thwaites, and to accept that of Major Fielden. It was also agreed to send a requisition to William Henry Hornby, esq., Esq., of Poole Hall, Nantwich, Cheshire, to become a colleague of Major Fielden.

GLOUCESTER.—The Liberals of this district held a dinner and *fête* on Monday. Mr. Monk, M.P., Mr. H. B. Samuelson, M.P., and Mr. Wren Hoskyns, M.P., attended, and spoke hopefully of the prospects of the reconstructed Government. A telegram was received from Mr. Powell, Q.C., stating that he will be a candidate in the Liberal interest.

SHAMING THE CRITIC.—A professor's wife, who occupied herself sometimes with assisting her husband in making casts of interesting objects of geology and natural history, also for her own pleasure sometimes made flowers and fruits of wax and other materials; but notwithstanding that she had become a successful expert in this line, she found that almost always her efforts were criticised by her friends. Once, at a tea-party, she passed a large apple round, and stated her confidence that this time she had been quite successful in her imitation of nature's product; but her friends were, as usual, not of her opinion. One criticised the shape, saying it would be more natural if it were not so globular; another criticised the colours, and said it was better than other imitations, but that she had not quite hit that natural indescribable peculiarity which distinguishes natural apples from the imitations; almost every one had some fault to find. After the apple had been passed round and had come into her hands again, she ate it without saying anything. Her friends had been criticising a real apple, but never afterwards criticised her imitations of fruit.

MR. GLADSTONE ON WALES AND THE WELSH.

At the meeting at Mold, in celebration of the Eisteddfod, on Monday, Mr. Gladstone, after remarking that his connection with Wales was very dear to him, that his wife delighted in the name of a Welshwoman, and that he honestly believed Wales had no reason to be ashamed of her or of those to whom she belonged--(laughter)—the right hon. gentleman said: I own to you that since it has been my duty to make myself in some degree acquainted with the past and present relations of Wales and England, I have found the subject to be full of interest. I will frankly own to you that I had shared at a former time, and before I had thus acquainted myself with the subject, the prejudices which prevail to some extent in England and among Englishmen with respect to the Welsh language and history; and I come here to tell you how and why I have changed my opinion. (Applause.) It is only fair that I should say that a countryman of yours, a most excellent Welshman, Mr. Richard, M.P.—(applause)—did a great deal to open my eyes to the true state of the facts by a series of letters which some years ago he addressed to a morning journal, and which he subsequently published—a small volume that I recommend to the attention of all persons who may be interested in the subject. But when I had the honour to assume the office which I now unworthily fill—(cries of "No, no")—I am sorry to say I now fill two—(laughter)—but I mean the office which I assumed four and a-half or nearly five years ago, it became my duty to tender advice to Her Majesty upon the subjects connected with ecclesiastical appointments in Wales—(Hear, hear)—and that duty led me to examine, more carefully than I had theretofore done, what I may call the ecclesiastical relations of the two countries. You will well understand that I am not about to trouble you with any question that can raise differences of opinion. I address you here as Welshmen, and in no narrower capacity. Now, I was struck in the course of my examination of the subject, with the very great difference that has prevailed in the treatment of Wales by the sovereigns and legislature of England at different periods, and especially by the ample measure of justice that was dealt out to Wales by the great Queen Elizabeth, and by the sovereigns of the Tudor period. I hope you recognise the debt which you owe to Queen Elizabeth. We all owe her much, Englishmen and Welshmen too. It may be very easy to criticise her character, but I know few people to whom we are more deeply indebted in the past than to that great queen. It was one of her studies to give you your Welsh Bible. (Applause.) And you were in possession of your translation of the Bible—as I am informed, a most noble and worthy translation—long before England was in possession of the English translation of the Bible, which also forms, I rejoice to think, one of our great national treasures. Now, what was the conduct, at that period, of the British Crown to Wales with respect to the important question of ecclesiastical appointments? Why, Welshmen were the special favourites of the Crown for ecclesiastical appointments. There were forty-four Welshmen appointed to sees in Wales and in England between the reign of Henry VII. and the reign of George I., and if you consider and reckon the number of vacancies in Welsh sees during that period, you will see that the four sees of Wales never would have called for the appointment of so large a number of Welsh bishops, and several English bishops of great eminence in the sixteenth and seventeenth centuries were Welshmen. Well, then comes the period of the revolution, and I am not here to disguise the great political blessings which the revolution bestowed on the country, but I say it did not do full justice to Wales. From that time there took place a most important change, and from an early period of the eighteenth century there never was a Welshman, if I am correct—and I am very nearly correct, I am quite sure—appointed to any see either in Wales or in England until Her Majesty was pleased some three years ago to sanction the appointment of the Right Rev. Dr. Hughes. (Applause.) Well, it certainly is a very remarkable fact that 210 years ago the Welsh people were the most zealous Church people in the country, and what reward have they had for it? Why, it was the treatment I have described—that strangers to them in language and in sympathy were put into the high ecclesiastical places of the land—(Hear, hear)—and those bishops, strangers as they were to the people, unhappily entered into the idea which seems to have been the idea of William III. and the Governments of the day, that you could change the language, customs, traditions, and affections of the people by force; if not by absolute physical compulsion, yet by moral pressure, and by making it inconvenient to them to follow the natural bent of their inclination. (Applause.) In my opinion that was a fatal mistake in principle and in policy. Now, what shall I say with respect to the Welsh language? I have no doubt of this—it was not altogether, perhaps, an unkind feeling. They wanted to do you good against your will. But it is very difficult to do good to a people against its will. (Hear, hear.) It is much better to consult the will of the people and to study to make their will a great element in your calculations, so that the great object of your efforts may be to discover what good you can do them, in consonance with their will, and without violently breaking in upon their traditions. (Applause.) I dare say it is true that the Welsh language is inconvenient to the Welsh labourers with respect to the great object of finding the value of their labour in the market, unless they are also possessed of the English tongue. The right hon. gentleman then went on to express his belief that Welshmen had--and, perhaps, must have, to a certain extent—to pay a considerable price for their patriotism; and continued: It is vital to your interests that you should encourage and promote, by every means in your power, the study of the English language in your schools. (Applause.) I will go one step further, and say that that which is encouraged in the schools should not be discouraged at home. It is most important that the masses of the Welsh people should be acquainted with the English language, because, unless they are, they never will be able to circulate freely throughout England, and obtain for themselves the fair value of their labour and attainments. I believe the Welshman is perfectly competent to compete with the Englishman, or anybody else, provided only he gets fair play. (Applause.) Therefore I have modified my opinion, and if I have become sensible of the claims which are recognised by an institution such as this, it is not because I have abated in the slightest degree my sense of the value and of the importance to you of cultivating the tongue which is and must be the prevailing one of the country, and which is going forth over the face of the earth from land to land, and is at this moment spoken by a greater number of human beings than any other tongue known to the civilised nations of the world. But that does not prevent me saying that the fond recollections of the Welsh people ought to be respected and cherished. What is the case with respect to the Welsh language. I will briefly make a comparison which I think is remarkable. It seems to me—I know not whether it is so or not—that after the great revolution of 1688, the King and the Government of England were betrayed by a false analogy. They looked at Ireland. They found a people speaking Erse. They found the people attached to an exiled dynasty, and looked upon it, no doubt with reason, as hostile to themselves. They looked at the Highlands of Scotland. They found the people speaking Gaelic, and they knew that the great mass of the people were also hostile to themselves. They looked at Wales, and then, I am afraid, misled by this false analogy, they said to themselves, "Welshmen speak Welsh: the language tends to make them hostile to us. We will use every power the law and political and ecclesiastical influence can give us in order to"—what shall I say? Drive is a hard word, yet I may almost say—"to drive them into the use of the English and the abandonment of their native tongue." What has been the result? In Scotland the people are rapidly giving up Gaelic. There is not a valley in the Highlands where the use of the Gaelic is not mounting higher and higher, that is receding more and more from the focuses of civilisation. In Ireland I understand that now there is nobody who does not understand English. In Wales, on the other hand, it is said that eight hundred thousand people still cling to their native tongue, in spite of all the pressure which has been put upon them, in spite of the English-speaking—aye, and English-feeling bishops. Not the bishops of the present day; for I am glad to think that those of the present day—who are English in birth—have made great efforts, and, I believe, efforts as successful as any men in their circumstances could make, to acquire the language of the people and to associate themselves with their traditions. (Applause.) I do not speak of them, I speak of what has gone by—I speak of that most unfortunate policy which sent Englishmen into the country for every purpose of civil as well as of religious life. Those Englishmen came with the idea that it was their duty to propagate what I may call Anglicism in the teeth of the feelings of the country. (Hear, hear.) Every office was to be filled with Englishmen. Ecclesiastical offices, you perfectly well know, were to be filled with Englishmen; not sees only, but parishes were to be filled with Englishmen. (Hear, hear.) You know that in former times Welsh-speaking parishes had English clergymen appointed to them. I rejoiced to give, I think now some thirty years ago, a vote in the House of Commons whereby it was absolutely forbidden to place in any Welsh-speaking parish a clergyman not acquainted with Welsh, and since that time a great reform has begun. (Hear, hear.) But what is the consequence of this policy? I have shown you that in Scotland nothing was done to discourage the use of Gaelic. The Presbyterian Church, greatly to its credit, always maintained it, and so did the other religious bodies in Scotland. They always went upon the common-sense principle of teaching the people in a language they knew, and not in a language they did not know. Even in Ireland, though there we had a severely proscriptive legislation, yet the legislation, such as it has been, took no distinction even in the time of the penal laws. It turned very little indeed upon the differences of language. The question of language was left to work itself out freely according to the feeling and the necessities of the people, and that is the proper way in which to deal with them. (Hear, hear.) But what would be the consequence of a contrary policy in Wales? Well, such is the loyalty of the Welsh people—(Hear, hear)—that their heart never has been alienated from the throne. (Applause.) Never alienated from the laws of the country. (Applause.) No part of this country exhibits greater obedience to law than the counties of the Principality. (Applause.) There is no legislative union between England and Wales. There is nothing about the union written in the statute book, but the sacred terms of the union are written in the hearts of the people, and you might as well try to tear England from England as to tear Wales from England. (Applause.) But the Welsh are a people of deep and strong religious sympathies. (Hear, hear.) In those sympathies they were deeply and most unjustly and even madly thwarted. To their own great honour they have made provision for themselves for their own religious wants with a zeal and an amount of effort relatively to the means that they possessed, that never can be sufficiently commended. (Applause.) But what a lesson that is to us, from the false policy we have pursued. We endeavoured to hector the Welsh people into the abandonment of their language. The consequence is that they have clung to it with a fidelity absolutely unexampled, because it has not been for them a feeling of language merely; a feeling of patriotism has been enlisted on the side of the language, and in no portion of the earth is a language, confined to the use of a few hundred thousand of people, cherished with such extraordinary fidelity. (Applause.) I have detained you a long time upon this subject. (No, no.) But I really feel that it is a most instructive one. (Hear, hear.) It is a subject full of great lessons to Government, applicable to all subjects, to all people, and especially to the occasion which has brought you together. I presume to-day to repeat what I took up—the true canon that ought to govern this matter of competition between the languages. It should be left to be ruled freely by the experiences, the feelings, and the wants of population. But yours is an ancient language, connected with an ancient history, an ancient music, and with an ancient literature. I say that, view this as you will, it is a venerable relic of the past, and there is no greater fallacy circulating upon the earth, either at this moment or at any other time, than the disposition to undervalue the past and to break those links which unite the human beings of the present day with the generations that have passed away and been called to their account. (Hear, hear.) If we wish really to promote the progress of civilisation never let us neglect, never let us undervalue, never let us cease to reverence the past. Rely upon it, the man who does not worthily estimate his own dead forefathers will himself do very little to add credit or honour to his country. Among you, I believe, all worthy and honourable relics are honourably appreciated; indeed, if it were possible to doubt that, to these assemblies which you hold from year to year, it would be sufficient to point in order to confute any such objections. I am convinced not only that you will yourselves be anxious and zealous to foster such memorials even more, and to strengthen the ties which unite you to the ages long gone by; but that, likewise, as your laudable and patriotic efforts come to be more and more understood and regarded by the English people at large, prosperity and honour will attend the meetings by which you endeavour to preserve and to commemorate the ancient history, the ancient deeds, and the ancient literature of your country, the Principality of Wales. (Applause.) After stating that the sentiments he had given utterance to were the same as the late Bishop Heber expressed at an Eisteddfod held in Wrexham, Mr. Gladstone exhorted Welshmen, when they made up the roll of those who had endeavoured to do justice to Wales in early times, when the disposition to do so was more rare than at present, not to forget the name of the distinguished, eloquent, and pious Bishop Heber, who died nearly half a century ago. In conclusion the right hon. gentleman said: I believe that the more disposition you show to commemorate your own national traditions the better subjects you will be of Her Majesty Queen Victoria, and the more fondly you will be attached to the unity and the greatness of this empire.

Mr. Gladstone resumed his seat amid loud applause.

THE DUKE OF EDINBURGH'S MARRIAGE.—The leading French paper, the *Journal des Débats*, commenting on the recent debate in the House of Commons respecting the grant to the Duke of Edinburgh, remarks that:—"Wealthy England has not much cause to complain of the cost of royalty. Queen Victoria, during her thirty years' reign, has had a Civil List of 380,000*l.*, but she has no debts, and has never sought any supplementary aid from Parliament. The discussion upon the bill for an increased grant to the Duke of Edinburgh gave rise to some characteristic incidents. Thus, Mr. Gladstone strongly asserted that the proposed marriage was one of affection, and the newspapers have supported that view by announcing that the duke became attached to the grand duchess while he was but a midshipman. That is the condition upon which alone the sympathies of an English assembly, of whatever class it may be composed, can be obtained. With us a Minister would have felt called upon to point out all the advantages of the marriage which the Queen had negotiated for her son, while, on the other side of the Channel, Parliament has been requested to complete the happiness of two young lovers, and all mention of the bride's dowry has been rejected as an indelicacy."

A lawyer and a parson were talking about which way the wind was. The former said: "We go by the court-house vane." "And we," replied the parson, "go by the church vane." "Well," said the lawyer, "in the matter of wind that is the best authority." And the parson went to cogitate.

Literature.

MASSON'S MILTON—NEW VOLUME.

(Second Notice.)

The six years, over which Mr. Masson's third volume extends, were an eventful period in Milton's private life, as well as in the national story, and the biographical is hardly less interesting than the purely historical part of the work. It opens at the time when Milton discovers that his recently-wedded wife is determined not to return from her father's house. Whether his first tract on the doctrine and discipline of divorce was due, as Phillips, with whom Aubrey and Wood agree, says, to the natural indignation excited by her obstinate refusal to return to him, and the contempt with which his messenger was treated by her family, whose strong Cavalier sympathies led them to regard him unfavourably, seems to be open to some question, because of difficulties in the dates; but it is evident that Milton's own domestic difficulties were the chief cause of the speculations which he gave to the world in that celebrated pamphlet. That the publication of opinions so extreme drew down upon him a perfect storm of obloquy and reproach will not surprise those who understand the spirit of the Presbyterians who were then supreme both in Parliament and the Assembly. Mr. Masson gives us a very distinct and full account of Milton's view and the arguments by which it was sustained, but we are chiefly interested in his account of the struggle for liberty of speech and writing which grew out of the publication, and which culminated in the issue of the "Areopagitica," the celebrated pamphlet of which one of our hereditary legislators recently showed himself grossly ignorant, but which will ever be highly prized by all who can appreciate either the freedom which it did so much to establish, or the wonderful eloquence with which it is advocated. The distinctness with which the course of the controversy is traced, the light thrown upon various incidents connected with it hitherto involved in some obscurity, the life-like portraits of some of the men who took part in it, and the general review of the action of the Presbyterian party, have an interest altogether independent of the special features of the discussions on the question of divorce. Into it we do not care to enter at all, except to express our regret that Milton should have employed his great strength on such a theme, and still more that he should have been led to commit such a mistake by the sad infelicities of his own home. We must say, in fairness too, that for them he had largely to thank his own want of judgment in the selection of a partner. The incompatibility which led to a separation ought to have been discovered before the union had been formed, and, had it been, Milton would have been kept from taking up a subject which diverted his attention from higher work, and laid him open to shameless misrepresentation and, for a time, damaged his influence. The "weak Oxford-"shire girl," as some author freely calls her, was no mate for one of such matchless genius. She had no sympathy with his thoughts and aims, no agreement with his principles, no possibility even of comprehending him, no more capacity for receiving pleasure from intercourse with him than for ministering to him the help and solace a man hopes to find in the society of his wife. They were, in his own words, "as two carcases chained unnaturally together, "or, as it may happen, a living soul bound to "a dead corpse," and in the union there was "enough to abase the mettle of a generous "spirit, and sink him to a low and vulgar "pitch of endeavour in all his actions." We should wonder that the truth only dawned on him when it was too late, were it not that the mistake is just one into which men of great intellectual power have continually fallen, though it is not every one whom it drives into a philosophical examination of the grounds, religious or other, on which he is to consider the unnatural fellowships to which he has thus doomed himself as of life-long obligation.

Mr. Masson's sketch of the stir which the separation and the pamphlet awakened, is very graphic:—

"In the lobby of the House of Commons it must have been heard of; it may have given a relish to the street-talk of reverend Presbyterian gentlemen walking home together from the Assembly. 'Only a month or two married; his wife gone home again; and now, instead of proper reticence about what can't be helped, all this hullaballoo of a new doctrine about divorce! Just like him!' This and such-like is what we seem to overhear; this and such-like is what Milton did overhear; not much more than this and such-like are most of us prepared to say even now when we read the story. And yet the story is surely worth more. One fails to see, after all, that it yields only matter for jest and the repetition of commonplaces. What are the facts? Two human beings, long dead and gone, but then alive and with the expectation of many years of life before them, had hardly been banded together in church when they found, or thought they found, that their union was for their mutual misery. The one was a poor country girl in her teens, ruing the fate to which she had committed herself, but with no weapons for her relief but her tears, her terror, and the mitigation of her father's house. *Her* case is to be pitied; shame if it is *not!* The other was a man extraordinary—so extraordinary that even now we try to follow him in fancy in his walks through the London streets, and any bit of old wall his arm may have touched is a sacred antiquity, and we regard the series of thoughts that was in his mind through any month, or series of months, as something of prime interest in the spirit of the past, a prize that we would give gold to recover. Well, here was one series of thoughts that was in this man's mind for months and months, and that left effects, indeed, to his life's end. He was moody in his house; he walked moodily in the streets; we can hear him muttering to himself, we can see his teeth clunched. Morning and evening, day after day, he is in a great despair. And why? Because he has made the most fatal mistake a man can make, and is gazing on, morning and evening, day after day, into the consequences. Lo! into that life which he hoped to make worthy of the God who gave it, a pattern life, a great poem within whose azure fitness other poems should arise to spin their gleaming courses—into this life what had he imported? Not the solace and bliss of a kindred soul's society, which had been his intent and dream; but a darkness, a disturbance, a marring melancholy, a daily and hourly debasement, a co-inhabiting mischief! It was enough, he says, to drive a man 'at last, through murmuring and despair, to thoughts of Atheism.'"

Whatever judgment he formed of Milton's conduct, however, there can be little sympathy for his Presbyterian assailants. A more sour, narrow-minded, intolerant class than some of those who engaged in the controversy with Milton, and took advantage of his pamphlet chiefly to make a point against the toleration they hated so bitterly. He was one of the sectaries for whom liberty was asked, and they made the most of his moral heresy in order to show the evil consequences of granting the demand. Edwards was one of the most forward of these men who wanted to set up an ascetic rule of their own in England, and had a special hatred of the Independents, because of their zeal for liberty of conscience. "Never," says Mr. Masson, and we agree with him, "was there "a more nauseous character of the pious kind "than this Presbyterian Paul Pry of 1644-1646. "He revelled in scandals, and kept a private "office for the receipt of all sorts of secret "information, by word of mouth or letter, "that could be used against the Inde-"pendents or Sectaries." It is sad to think that even Richard Baxter lent himself to this man, and furnished him with some of the material out of which the notorious *Gangræna* was manufactured. As in this repertory of the scandals of the time every deviation of the slightest kind from the strict line of Presbyterian orthodoxy is held up to infamy, of course Milton, who was, as he says, "in a "world of disesteem," is not omitted. Our readers will find great interest in following the course of the conflict, which Milton maintained by scathing pamphlet or still more scathing sonnet in which "shallow Edwards" is gibbeted. In short, throughout this controversy as well as in the "Areopagitica," Milton was fighting against the Presbyterian system of repression and doing in his place a service to English freedom, different in kind, but not inferior in results to that which Cromwell was rendering in the State and on the field. In the following passage we have a true picture of Milton's position after the appearance of the "Areopagitica:"—

"On the whole, then, Milton's position among his countrymen from the beginning of 1645 onwards may be defined most accurately by conceiving him to have been, in the special field of letters, or pamphleteering, very much what Cromwell was in the broader and harder field of army action, and what the younger Vane was, in Cromwell's absence, in the House of Commons. While Cromwell was away in the army, or occasionally when he appeared in the House and his presence was felt there in some new independent motion, or some arrest of a Presbyterian motion, there was no man, outside of Parliament, who observed him more sympathetically than Milton, or would have been more ready to second him with tongue or with pen. Both were ranked among the Independents, as Vane also was; but this was less because they were partisans of any particular form of Church-Government, than because they were agreed that, whatever form of Church-Government should be established, there must be the largest possible liberty under it for non-conforming consciences. If this was Independency, it was a kind of large lay Independency; and of Independency in this sense Milton was, undoubtedly, the literary chief. Only, when he was thought of by the Independents as one of their champions, it was always with a recollection that his championship of the common cause was qualified by a peculiar private crotchet. He figured in the list of the chiefs of Independency, if I may so express it, with an asterisk prefixed to his name. That asterisk was his divorce doctrine. He was an Independent with the added peculiarity of being the head of the sect of Miltonists or Divorcers."

We part with this volume only adding that it is impossible for us to give anything approaching a full outline of its varied contents. The further story of Milton's married life, with the difficulties of the Powell family, the notices of the book trade, and some of the publishers of the day, the account of the Stationers' Company, and the manner in which they sought to turn the prejudices of the Presbyterians against unlicensed publications to their own trade interests, are all full of interest, and the minuteness of the author's research, the skill which he shows in availing himself of the slightest hints that may help him to a fuller knowledge of his subject, and last, but not least, the art with which he has constructed his narrative, make this a book of great attractiveness as well as of permanent value.

*SIR JAMES SIMPSON.**

A life of unusual industry and fruitfulness, and also of unusual interest, is that of Sir James Simpson, who is well known over the whole world as the discoverer of chloroform, and of the method of closing wounds by acupressure—*i.e.*, metal needles—instead of by ligature or suture. The first impression derived from the careful perusal of this large volume is wonder at the ceaseless activity of the subject of it, and that, too, in walks that are sometimes held to be incompatible with each other; and the next of thankfulness for such a marvellous talent, so undividedly directed in the path for which it was so pre-eminently fitted. We may say of Sir James Simpson as one famous French operator said of another in his *éloge* on his death, "If my friend had not found his way to "be a surgeon, Providence had been unpre-"cedentedly baulked of her rights." Sir James Simpson's was one of those original, divining minds that are content to run quietly in the ordinary grooves, and yet are ever making bold excursions into new territory, and, hitting the right mark with unerring instinct, return to open fresh pathways and unite the old and the new. In addition to his fine imagination, which kept him always on the "search," if we may so speak—his keen, quick grasp of possibilities that bred in him the restlessness of the discoverer—he had all the slow common-sense and hard logic of his race, and never for a moment became a dreamer. He had little patience with mere schemes—"hobbies," as he called them, characterising them with no little humour at some length in one of his lectures—and yet no man perhaps ever suffered more by the professional tendency to treat the innovator as the "man of a hobby." He had all the "*perfervidum ingenium Scotorum*," and was so keen in discerning the practical bearings of anything new, whether of his own or another's, that he was sometimes hasty in his expressions towards his professional opponents; but most often the greater blame lay with them; and notably so in the case of the difference with Professor Syme, which unfortunately grew into a confirmed coldness between two men who had done more than almost any other two to raise the Medical School of Edinburgh to its present high position. But it is clear that Professor Syme was not a pleasant man to deal with. Clear, powerful, self-sufficient, never doubting his own way, he succeeded by his firmness and decision rather than by delicacy, and was, we fear, little inclined to appreciate or even acknowledge that in another which might threaten to draw off attention from himself. And then, in spite of the many attractions of the Modern Athens, it must be said that in one rather unworthy respect it well merits its name. Like the old Athenians, Edinburgh society is eager for new things, and sometimes contrives to make them mid a dearth. It is full of circles, and cliques, and parties, whose main business is to quiz, laugh at, and foment jealousies towards each other. These see each other rather too often, and discover too much of the attractivo-repulsive quality; and from these circumstances Sir James Simpson, as well as other distinguished men, sometimes suffered. We do not see how the biographer could well have avoided all reference to the quarrels and squabbles in which Sir James Simpson was involved; but he shows no personal liking for the recital of them, and goes no further than is really needful to show how far his subject was justified in what he did and what he did not do. It seems to us that where Sir James Simpson most often erred was in "readiness to com-"municate," and too much inclination to give honest vent to the feeling of the moment.

Sir James Simpson was come of respectable hardworking people in Bathgate—a little town a short distance from Edinburgh. He was the youngest son; and as, owing chiefly to the tact, energy and goodness of the mother the

* *Memoir of Sir James Y. Simpson, Bart., M.D., D.C.L. Oxon, One of Her Majesty's Physicians for Scotland, Professor of Medicine and Midwifery in the University of Edinburgh*, &c., &c. By J. DUNS, D.D., F.R.S.E., Professor of Natural Science in the New College, Edinburgh. (Edmonston and Douglas.)

business—for his father was a baker—had been saved from ruin, and the family put in fair circumstances, it was resolved to give James all the advantages of a superior education. In this all the family joined with great goodwill; for they were from the first loving, united, and self-respecting. As the Benjamin of the family, James was perhaps more beside his mother than any of the rest had been, and he did not fail to appropriate all the rare influences derivable from that blessing of blessings—a good mother. He was sent to school when about four years of age, and soon made great progress; and his lessons were none the worse learned that "he "was at the call of the older members of the "house—running with rolls to Balbardie House, "where, as the 'bonnie callant,' he was a great "favourite; or ready to keep the shop for a "time, when he always had a book in his "hand." At fourteen he entered the University of Edinburgh, showing uncommon aptitudes for study, both in arts and medicine; in the latter especially, taking notes with great care, but these sometimes accompanied with queries and odd remarks on the lecturers. Liston was at that time the famous man in Edinburgh, and Simpson was much attracted by his blunt manners and his dash. But what will astonish many people, and which yet is the key to Simpson's whole character, is the almost feminine tenderness of heart "which was his from "childhood, and which led him to shrink from "a branch of the profession in whose practice "he would have been compelled to witness the "most intense forms of human suffering. It "was when looking on the great surgeon's work "that he first began to grope after means for "the alleviation of pain when the patient was "in the hands of the operator. After seeing "the terrible agony of a poor Highland woman "under amputation of the breast, he left the "class-room and went straight to the Parliament House [or court-houses], to seek work "as a solicitor's clerk. But on second thoughts, "he returned to the study of medicine, asking, "'Can anything be done to make operations "less painful?'"

He took his degree in 1831, and shortly thereafter was much disappointed in failing in an application to become a ship's surgeon. Providence had even then more important work for James Simpson. He became assistant to Dr. John Thomson, in Edinburgh, and at once began that busy career of careful practice and devotion to the literature of the profession which are often said to be incompatible. His very earliest papers attracted the attention of Continental physicians. It was his habit—notwithstanding his rare original powers—to make a complete study of all that had hitherto been done on any subject he proposed to write on. Greek and Latin authors, as well as mediæval, were found out, hunted up, and not only read but studied; so that on one occasion when he had a difference with a fellow-physician in Edinburgh, this opponent, on repairing to the library for a little-known old book, was told that the doctor had it. "Nobody knows of these "books but himsel'." His antiquarian studies, to which latterly he gave a good deal of attention, and in which he succeeded so well as to become a great authority, were the result and natural off-branching from the pathway he so perseveringly opened for himself in the antiquities of medicine. Had he not loved to follow up the history of medicine to its sources, he would never have been the antiquarian he was.

"His method of study was purely inductive. Even his first important paper showed how rigidly this method guided him. In approaching any subject in the literature of his profession, his first task was to make himself thoroughly acquainted with the views and opinions of others; his second to test these by facts which had come under his own observation. In the MS. of his early papers there are nearly one hundred references to the literature of the subject—many of them to works not likely to be known by anyone not smitten with bibliomania. But in his case there was no parade of authorities he had not consulted, and no marshalling of the ancients, as if they only had spoken and contemporary workers had not. It was his custom to consult authorities at first hand, and when not familiar with the language in which the work was written, to ask an adept to make search for him. . . . As an antiquary everything old and remote had ever a potent charm for him. But the influence of the archæological tastes was kept in check and balance by his love for what was fresh and new. From the outset of his professional life he sat loose to authority and to traditional modes of treatment, and no man was readier to welcome new light from any source."

And, unlike some medical men, he never forgot the power that sympathy is in healing and helping. "An unsympathising physician," he finely says, "is a physician bereft of one of "the most potent agencies of treatment and "cure." He speculated, he theorised, as Dr. Duns says, or took to strange ways of doing common things; but in all it was clear his ruling motive was the good of others.

In 1833 he became a member of the Royal Medical Society of Edinburgh, and in 1835 he went to London to visit the hospitals and observe practice, and in 1840, after having given proof of his rare capacity as a lecturer in the Extra-Academical School, he was appointed professor of midwifery in the University, in his twenty-eighth year. But, with this piece of success, new difficulties began; and for several years thereafter, Professor Simpson's life, as his biographer says, was a continual illustration of "self-help." But his indefatigable industry, his clearness of head, his excellent way with patients, and his rare power in operation, combined to extend his practice, so that he was soon enabled to repay with interest the loans his brothers had given him. And hardly anything could be more beautiful than the manner in which the family suffer with and for each other. Dr. Simpson married shortly after his appointment as professor, and entered on a family life every way beautiful—though not without its trials, which he bore bravely.

The delicate consideration for the feelings of the patients everywhere appears, and imparts what is almost a lofty, philanthropic, even half-unprofessional view to his remarks. He is not solely intent on attaining new light on disease by the ordinary means; he perceives clearly, and never fails to proclaim, that the physician's first concern—whether in private or hospital practice—is the good of the patient, and that on the security of this good lies most hope of improving medical methods. Hence the value of such remarks as this, in his diary of his first visit to Paris, which are constantly recurring:—

"May 27. . . . M. Dubois made some remarks of about a quarter of an hour's duration over each patient, the students and himself standing around the bed. *I think this system bad.* It would, in my opinion, be much preferable to give the *clinique* in a separate room after the visit, and this would be attended with no disadvantages. But it is very apt to frighten patients to hear their cases discussed at such length at their own bedsides."

It is by no means an uncommon thing to hear medical men who come from the country or a distance to visit our London hospitals, speak with horror of the off hand and indelicate manner in which cases are often treated—more especially in certain branches, where supreme care is needed if the delicacy of the students is not to be completely destroyed; but custom seems in some degree to have deadened delicacy in those accustomed to the work.

Sir James Simpson's position as to hospitalism was mainly determined by such considerations as dictated the remark on Dubois' practice, and had it not been for exceptionally powerful influence these had with him, it is doubtful if he would, first, have so devoted himself to the study of anæsthetics generally; or, next, have fought the battle of chloroform so bravely. For even with respect to that most merciful of agents, he was called on to make his defence. The twentieth century will look back with unparalleled wonder on some of the doings of the nineteenth with respect to chloroform. The medical faculty did not by any means uniformly welcome it, and the attitude which a branch of it assumed is hardly creditable to the profession. Little wonder, the overwrought discoverer of it waxed impatient of dull routine, and the still duller stupidity that often supports it. Yet he was content to argue, and seek new considerations to justify and recommend his discovery. Indeed, one of his most notable pieces of writing is this said defence, and we must make room for an extract from his letter in reply to Dr. Ashwell's attack on it in the *Lancet*:—

"In our professional duties omissions and commissions amount to the same crime in principle. And I believe all your reasonings and efforts amount to this 'Red-Indian result.' To prolong your medical prejudices, you argue that you and your brethren are entitled to perpetrate medical cruelties and torture on the poor women who commit themselves to your charge. I know you will in a few years *look back with horror* at your present resolution of refusing to relieve your patients merely because you have not yet had time to get rid of some old professional caprices and nonsensical thought upon the subject. . . .

"In the meantime let me allude to one or two of your most prominent errors in the libel alluded to.

"In some particularly absurd remarks in your P.S., in which you seem to doubt the truth of the Bible relation of the sleep of Adam, you say, 'Dr. Simpson surely forgets that the deep sleep of Adam took place before the introduction of pain into the world, during his state of innocence.' Now, I will not offend you by comparing the theological opinion of Calvin with that of Samuel Ashwell; but let me ask you one question. Is it anywhere stated in your Bible that pain came in with sin, or that there was no pain endured when there was no sin? If so, then let me add *your* Bible differs from mine. . . .

"'Unnecessary interference with the providentially-arranged process of healthy progression is sure sooner or later to be followed by injurious and fatal consequences.' Hence all the railway accidents and deaths. If you refuse to interfere with natural function because it is natural—why do you ride, my dear doctor? you ought to walk, in order to be consistent. Chloroform does nothing but *save pain*, you allege. A carriage does nothing but save fatigue. Which is the more important to get done with?—*your* fatigue, or your patients' tortures?

"You quote Paul Dubois against me. He is a better man than you take him for. Piqué (Dupuytren's nephew) was here a fortnight ago. He tells me Dubois uses chloroform now constantly."

The religious objection here merely glanced at took more decisive shape afterwards, and caused a great stir in Scotland; and Dr. Simpson had to write a third pamphlet to prove that a man did not commit sin in trying to lessen pain, because there would always be plenty of suffering in the world to testify to the original curse! There are one or two letters from Dr. George Wilson, with all his delicacy, clearness, and mild humour—and one of these, and the most characteristic, is in defence of chloroform.

Much might be said of the religious phase of Sir James Simpson's life; but for that we have no space. Dr. Duns has done his work carefully, and with judgment. He has enthusiasm enough just to temper his style. Now and then, however, he makes misprints, especially in quotations—even Burns being mangled.

We are sure this stanza is not to be found in any good edition of the bard:—

"Baudrons sits by the ingle-neuk,
An' wi' her loof her face she's washin';
Willie's wife is nae sae trig;
She dichts her grunzie wi' a *hoschen*."

And we are not surprised that the fair English *examinée* failed at the unmitigated vernacular (?) of the concluding line.

BRIEF NOTICES.

General Beckwith: his Life and Labours among the Waldenses of Piedmont. By J. P. Meille, pastor of the Waldensian Church at Turin. With an Introductory Note by the Rev. W. Arnot. (Nelson and Sons). It is surprising that an Englishman should have been raised up to do such a great work in the Waldensian valleys as General Beckwith did—more surprising still that an English soldier should have done it. But this little book is from first to last a testimony to Providence in telling the story of such a career. John Charles Beckwith was come of an old English family, and was bred for a soldier. He fought in Hanover against Napoleon, and was at Waterloo, where he was wounded in the left leg, which had to undergo amputation. He had distinguished himself and was already a lieutenant-colonel, though only twenty-six, and was after made a general, and hence the cognomen—"The gene-"ral with the wooden leg." Happening to come across a work descriptive of the religious condition of the Vaudois Valleys, he was moved to go thither, and nobly did he deny himself to further the work. The whole story is admirably told in this volume, which should certainly be added to every lending, Church, and Sunday-school library. General Beckwith is one of our greatest religious heroes.

Dulce Domum, by the Rev. Frederick Perry (Strahan), is a book of a class, against which a reviewer is almost justified in having a grudge. They pretend so much and fail to achieve it, being not seldom lacking in ordinary literary correctness. "Dulce Domum," a rather affected title, symbolic of a certain affectation of learning throughout the book, is a sort of domestic guide, with a high tone and an aim at inculcating not only a high ideal of life, but at supplying practical rules by which it may be so far realised. The plan has been often tried with more or less of success; but Mr. Perry has outstripped his predecessors. His book is written with great skill—with a purity of diction, easy illustration, and varied reference which are alike unusual. It is no specimen of book-making. Everything has been so well considered and thought over and carefully framed as to claim to be a piece of literature. Beginning with marriage, it runs through the relation of wives and husbands; parents and children; sisters and brothers; masters, mistresses, and servants, touching shrewdly on most points of minor morals, by the way. Religion has its own place accorded to it, and temper, health, neighbours, &c., are fully discussed. We can hardly imagine anything better in its way than the chapter on "Self-denial"—the morality is as pure as the suggestions are wise. We cordially recommend the book, in spite of the over sprinkling of classical quotation, which sometimes seems a little out of place: it is but a small fault in so good a work. We should not omit to mention that the volume is so well got up that it would form a very handsome present.

Political Economy for Plain People, applied to the Past and Present State of Great Britain. By G. Poulett Scrope, F.R.S., F.G.S. Second Edition. (Longmans.) Mr. Poulett Scrope writes clearly and with great simplicity of manner. He manages to make principles plain in their applications. Long ago he did service in showing the evils resulting from protection in various forms, and now, though he is at variance with Mr. Mill and Mr. Fawcett on many points, he is in favour of all rational reform, and prophesies a happy and prosperous future for our country. We are not sure that on disputed points he has always the best of it, but we are sure that his volume will be found largely useful for its clear exposition and its hopefulness of temper. Beside, from the moral side, at all events in one great social question, he has the superior position, one on which Mr. Mill was half disqualified to speak. He thus in his preface indicates his position:—

"Both works [Mr. Mill's and Mr. Fawcett's] I find on examination to reiterate the old fallacies already alluded to, upon the decreasing fertility of soils, the

impossibility of arresting the deterioration of the physical condition of mankind by any other means than a very general abstinence from marriage, the doctrine of a fixed wages fund, and, as a consequence, the necessary mutual antagonism of all labourers; the injury inflicted on the labouring classes by the unproductive expenditure of the wealthy classes;—doctrines, as they seem to me no less false than mischievous, supported by confused and puzzling illustrations, most of them wholly hypothetical, and far removed from the real facts of industrial life."

Pulpit and College Discourses. By MICHAEL WILLIS, D.D., LL.D., Principal of Knox's College, Toronto. (Nisbet and Co.) Dr. Willis is one of these close, clear thinkers who, while inclined to sacrifice everything for order, yet manage somehow to write in a style approaching to the pedantic. He is of the old school; but of the *good* old school, which we respect, and wish there were only more of it nowadays. Honest, thorough, with no reserve, yet not inclined to push anything unfairly, or to the point of prejudicing others, it is the note of a real gentlemanly spirit, and we find it here abundantly. How fairly, for example, from Dr. Willis's point of view, is the Calvinistic idea exhibited in relation to revivals? or, again, in certain points of "New Testament Ethics." The addresses at the end we even prefer to the sermons: it seems to us that Dr. Willis has freer play—that faculties of his mind are here exercised which in the sermons were rather held in abeyance. The volume will be welcomed by many of Dr. Willis's old friends, and will perhaps make him secure new ones.

BOOKS RECEIVED.

Taine's History of English Literature. Vol. I. . .	Edmonston and Douglas.
The People's Encylopædia .	Encyclopædia Publishing Company.
The "Romance" of Peasant Life	Cassell's.
A Freehold Villa for Nothing	Kempsted.
Facts and Features of English History . . .	A. Marshall.
Outlines of Analysis . .	Ditto.
Easy Steps to English Composition	Ditto.
Primary Geography, Parts I. and II. . . .	Ditto.
A Medical Handbook for Mothers	H. Turner.
The World-Wide Want .	Partridge.
Parasitic Origin of Skin Diseases	Bailliere.
Questions of the Day . .	Nisbet.

PAMPHLETS.—The Mutiny Acts of 1873 (Vigilance Association for the Defence of Personal Rights). Mr. Fitzjames Stephen on the Position of Women, by Millicent Garrett Fawcett (Macmillan). Last Words: a Farewell Sermon, by the Rev. H. Fuller (Winchester, Warren). Christian Truth in a Parable, by the Rev. T. G. Headley (Trubner). An Answer to Bishop Wordsworth's Pastoral to the Wesleyan Methodists, by the Rev. W. Hudson (Stock). On the Adjustment of Congregationalism to Changes in Religious Thought, by D. G. Watt, M.A. (Maidstone: Brown). The National Church: Is it Christian? by the Rev. T. G. Headley (Trubner). Songs for Singing at Agricultural Labourers' Meetings, by Howard Evans ("Reformers' Union" Office). The Humby Election; a Sketch, by George Fraser (Trubner). Tithes and other Ecclesiastical Revenues; a lecture, by William Ransom (Hastings: Daniel and Co.). Forty Years Ago; or, the Dawn and Spread of Teetotalism, by Joseph Dearden (Preston: Greenall). The Slain in Liverpool during 1872 by Drink, by the Rev. John Jones (Tweedie). True Temperance Teaching; showing the Errors of the Alliance and the Permissive Bill, by Joseph Livesey (Tweedie).

FOREIGN MISCELLANY.

The late attempt at fusion is still being discussed in France. It is said that there are nearly 200 adherents to it in the Assembly. At the same time the Duke d'Audiffret Pasquier, whose departure from Paris was announced some little time ago, is said to have gone to Vienna to enlighten the Comte de Chambord as to the impossibility of establishing permanently the monarchy in France, save on the basis of Parliamentary institutions. It does not appear that M. de Chambord has yet made up his mind to issue a manifesto, and, for the present, the Ultramontane and what used to be the Orleanist organs are quarrelling as to the respective merits of absolute and representative Monarchy. The Bonapartist and Republican parties are greatly irritated at what is being done in this direction.

M. Thiers has gone to Switzerland, and is now enjoying himself on the Righi. A correspondent of the *Daily News* writes:—"M. Thiers surprised Belfort in paying it a visit of eighteen hours' duration. He had only expected to stay an hour there, but the train in which he travelled from Paris having been delayed on the line, he lost the one in which he was to have gone in to Switzerland. When the news got out that he was the guest of M. and Mme. Kœchlin Schwartz, and would drive through the town in the morning, the inhabitants set about making preparations to convert their streets into a succession of triumphal arches. Belfort did not close its eyes the whole night. When the sun rose, this fortress-town wore a holiday aspect. The houses were covered with garlands, flags, and inscriptions, in honour of 'the great citizen.' A band of youths and maidens inaugurated the improvised *fete* by going in their best dress to the house of M. Kœchlin to thank their 'liberator.' They bore flags, on which were inscribed, 'Pilgrimage of Gratitude.' The Orpheonists had flocked in the course of the night from all the adjacent villages, and went in procession, with colours flying and bands playing, to sing in chorus the 'Marseillaise' and other patriotic songs under the window of M. Thiers. The whole day long deputations of ladies, of bourgeoisie, and of working people came pouring in from Lure, Hericourt, Montbeliard, Giromany, Beaucourt, Bonchamp, and Mulhouse. Thirty municipal councils, headed by their mayors and sub-mayors, presented themselves at M. Kœchlin's house, and were admitted to see, shake hands with, and compliment the ex-President, and give him assurances of their deep gratitude. In the course of the evening there were fireworks, illuminations, and a *retraite aux flambeaux*. When the carriage of M. Thiers, at a late hour of the night, was taking him to the railway-station, it moved with difficulty through the streets, so great was the crowd that had turned out to see the ex-President."

Affairs in Spain are still in a very complicated position, the Government, the Carlists, and the extreme Republicans gaining alternately, with no immediate prospect of the establishment of order. The Deerhound, an English steamer, under the name of the San Margareta, having disembarked arms for the Carlists at Fontarabia, proceeded towards Bayonne, and has been seized outside the limit of French waters. The Spanish vessel carried the English flag first, but a Spanish one at the moment of capture. The most contradictory stories circulate, all tinged with the political colours of those who spread them. The Spanish Consul who suspected the Deerhound's mission, demanded that she should be given up; but papers were produced showing that she was a harmless English pleasure-boat. The truth appears to be the English Government have no concern in the affair. The Deerhound, although flying British colours, was used by Carlist officers for Carlist purposes, and was caught *in fragrante delicto*. The only moot point is, did the seizure take place in French waters? Nobody seems to know clearly where French waters begin or end. Colonel Stuart and crew are detained at San Sebastian, and, it is said, will be tried as pirates. The Spanish Cortes on Thursday approved all the clauses of the bill calling out 80,000 men of the reserve. Senor Olava spoke against the measure. The Minister of Public Works presented a proposal for the creation of mixed juries of masters and workmen to settle the length of a working day and the rate of wages. These juries would hold an annual congress at Madrid in the month of October.

The Vienna Exhibition festive prize distribution took place on Monday, the Archduke Charles Louis presiding on behalf of the Emperor, when diplomas of honour were awarded by the juries to the following British exhibitors:—Group 1.—Geological Survey Office, Calcutta. Group 2.—Messrs. Clayton, Shuttleworth, and Co.; J. Fowler and Co., London; J. and F. Howard, Bedford; and Ransomes, Sims, and Head, of Ipswich and London. Group 4.—Acclimatisation Society, Victoria (British Colony); Anglo-Swiss Condensed Milk Company; and Liebig's Extract of Meat Company. Group 5.—Brock, Jonas, and Brothers, Huddersfield; Messrs. Christy and Co., London; Horrocks, Miller, and Co., London. Group 7.—Messrs. Henry Bessemer and Co.; the Broughton Copper Company, Manchester; John Brown and Co., Limited, Sheffield; Charles Cammel and Co., Sheffield; Elkington and Co., Birmingham; Landore Siemens Steel Company. Group 8.—Jackson and Graham, London. Group 9.—Minton and Co., Stoke-upon-Trent; Porcelain Factory, Worcester. Group 11.—Alexander Cowan and Sons, Fenwick, Scotland. Group 12.—Jonas and Ewen, London. Group 13.—Coombe and Company, Belfast; Messrs. Galloway and Sons, Manchester; S. Lawson and Sons, Leeds; Platt Brothers, Oldham; Sharp, Stewart, and Co., Manchester. Group 14.—V. Kullberg, London. Group 16.—W. G. Armstrong and Co., Newcastle. Group 22.—Kensington Museum, London. Group 26.—Dr. Leinter, Lahore (British Colony).

The King and Queen of the Belgians have been received with great enthusiasm at Antwerp not withstanding the clerical opposition. More than 200,000 persons met them. On Monday a magnificent banquet was given to them by the Chamber of Commerce at the Bourse. M. Macquinay, President of the Chamber, proposed the "Health of their Majesties." The king responded, and in conclusion said, "I drink to the prosperity of Antwerp, and in doing so, that of Belgium, which she so worthily represents."

Charles, Duke of Brunswick, long resident in Geneva, died on Monday from an attack of apoplexy.

M. Nelaton, the great French physician, is no dead, as was reported.

The members of the clerical party in Rome have illuminated their houses as a manifestation of rejoicing at the fusion of the Bourbon branches in France. No disagreeable consequences have ensued, but the Government has taken precautions to avert any disturbance of public order.

Father Hyacinthe celebrated mass in French for the first time at Geneva on Sunday morning. He also addressed his congregation upon this event. A large number of persons were present.

According to advices received at Rome from Berlin a denial is given in official circles to the report published by the *Constitutionnel* that Metz would be shortly restored to France through the good offices of the Emperor of Russia.

The German journals state that orders have been given at Cologne for the immediate construction of three new forts, to be situated at Dechstein, Bockelmuend, and Muengersdorf. The cubic measure of masonry and brickwork will be 55,000 cubic feet at Bockelmuend, about the same at Muengersdorf, but only 44,000 cubic feet at Dechstein.

The Shah of Persia arrived at Constantinople on Monday. He was received with great state by the Sultan.

A fresh incident in the war between Church and State in Germany has occurred at Fulda. The police regulations of every German town require that visitors or new arrivals remaining in a house for longer than twenty-four hours shall be reported to the local authorities. This rule seems to have been hitherto disregarded in the clerical seminary at Fulda, and the police have now issued an order to the "regens" requiring that the names, ages, nationality, &c., of students be promptly given in. The "regens" has refused compliance, and it is expected that the police will enforce the order or close the school.

The official *Gazette* of Italy publishes a statement of the sale of ecclesiastical property down to the 31st of July last, the following being the amounts:—In the month of July, 3,516,433f.; preceding months, 24,316,602f.: total for the year, 27,833,035f. From the 26th of October, 1867, to the 31st of December, 1872, 394,197,694f.: total, 422,030,729f.

The *Chicago Tribune* reports a dreadful accident on the farm of a Mr. William Preston, at Butler. Three men were engaged in boring a well for oil, when suddenly oil was struck, bursting high into the air. Scarcely had it spouted above the surface when the oil took fire. The fact of the men being in the well caused a panic. They were burned to death, and when their bodies were recovered they were a horrible, shrivelled mass. The derricks and machinery were consumed, involving a loss of several thousand dollars.

From Mexico comes news of the capture and execution of Lozada, the notorious chief of the Tepic rebellion. He was captured by Colonel Rosales, who formerly served under him.

The *New York Times*, announcing the arrival of Mr. Whalley, M.P., to obtain funds for the Claimant, says they have enough impostors of their own to support without keeping foreign examples of the tribe.

From Chicago 322 deaths from cholera in one week are reported.

A new service for divorce has been made on Brigham Young.

A party of Indians have made an attack on a settlement at Old Camp Ground, Atlantic City, Wyoming, and killed two ladies. Troops were sent in pursuit.

Advices from Khiva published by the *Invalide Russe* announce that the health of the Russian troops is good, and that the population of the Khanate is perfectly tranquil. The nomadic Turkomans abstain from acts of hostility, and the Khivans display the greatest confidence in the Russians—a fact of which General Kaufmann has convinced himself during a recent visit to Khanki, whence he proceeded to New Urgentsch and then back to Khiva. The conduct of the Khan shows great tact and judgment, and he is most confiding in his relations towards the Russians. The former Divanbeghi, Muhamed Murad, and his favourite, Rahmed Ullah, have been conveyed by steamer to Kasalinsk, where they have been placed under arrest until their fate has been decided upon. The Persian slaves are being sent to their native country by way of Krasnovodsk. The first convoy was to leave at the beginning of July.

Miscellaneous.

MR. CHAMBERLAIN, THE BIRMINGHAM LEAGUE, AND THE SPECTATOR.—In reference to an article in last week's *Spectator*, Mr. Chamberlain writes to that journal:—"Sir,—As you express in your last number a hope that the League are satisfied with the result of their recent exertions, I hope you will grant me space to say that we see no reason for discontent. We have proved that the educational policy of the Government can only command the support of a minority of the Liberal party, and that it is the Ministry and its adherents, the moderate Liberals, who have constituted the factious element, and rendered united action impossible. At Dundee, a member of our executive committee received nearly four times the votes accorded to the Ministerial candidate. At Greenwich, the Government nominee polled less than half the votes of one of the League candidates, and only one-third of the total League vote, which was, unfortunately, divided between Mr. Langley and Sir John Bennett. In East Staffordshire, we believe that Mr. Jaffray was defeated by the influence of beer and the general indifference of Liberals combined, but he obtained nearly three-fourths of the large Liberal vote given at the previous election to Mr. Bass. If, therefore, you are correct in supposing that his failure was due to the desertion of Churchmen and moderate Liberals who voted with the Tories, it is clear that this small section, encouraged by the policy of the Government, must have pursued the very course which you have so strongly reprobated, and must have sacrificed the chances of the candidate of the majority of the party to the gratification of their prejudices on a single question. In the two other elections in which the League has been concerned, the Liberal candidates accepted the test proposed, and I have not heard that they lost any Liberal support in consequence. From these facts I infer

that our so-called tyranny and dictation has been confined to securing a representation of the opinions of the majority of the Liberal party, and our action has fortunately made clear the necessity of some concession on the part of our leaders to the growing discontent of those who were their most zealous and are still their most numerous supporters. I may add the statement of my own conviction that Mr. Bright's return to office is a sure presage of such wise and inevitable concession.—[The editor of the *Spectator* now asks, "Does Mr. Chamberlain really mean to assert that the League rules a majority or a third of the Liberal electors?"]

The Lodger Franchise.—Next Monday, the 25th inst., is the last day in boroughs for the notices of claims and objections to be made. By a recent Act (36 and 37 Vict., c. 70), in a borough containing more than 10,000 inhabitants, a Revising Barrister is to appoint one or more evening sittings, to commence not earlier than six nor later than seven o'clock in the evening. Under the same statute Her Majesty may increase or decrease the the number of revising barristers.

Sweetness and Light.—A beautiful comment on Mr. Matthew Arnold's words is seen at Heyford, Northamptonshire. On the death of an unbaptized parishioner the clergyman fixes the time of the funeral at dusk, appoints the grave in a corner known as "Hell Corner," and threatens legal proceedings if any service is conducted inside the churchyard; also to those of his own congregation assumes the dictatorial position of the parish priest to appoint his time for burials and baptisms.

Deaths from Privation.—The annual return issued to the House of Commons shows that ninety-seven deaths from starvation, privation, &c., took place in the year 1872. Six-sevenths of them are reported from Dr. Lankester's district, the central division of Middlesex, and the rest are from the eastern division, with one from Westminster. There was no verdict of death from starvation or privation in the western division of Middlesex or in the City of London, the borough of Southwark, the Greenwich division, or the New Wandsworth division. Of the whole ninety-seven deaths in the list the majority were of infants dying from disease accelerated by want of proper food or proper care, a large proportion of them from want of an infant's natural source of nourishment. It is mentioned in three cases that admission to the workhouse was offered and refused. A woman of seventy-two, who was receiving 4s. a week out-door relief from a workhouse, died of "feeble heart, the death being accelerated by cold"; a woman of seventy-four, receiving 2s. and two loaves a week, died of "fatty heart, the death accelerated by want of food"; a woman of sixty-nine, receiving 2s. 6d. and a loaf a week, died of "congestion of the lungs, accelerated by want"; an infant, whose mother had for a month received two loaves a week, died of "exhaustion from want of proper and sufficient nourishment."

Product of Last Session.—According to the return prepared by order of the House of Commons, the House had to deal with 239 public bills last session, being one less than in the preceding session; 26 of them originating in the House of Lords and 213 in the House of Commons. Of the whole 239 there were 119 Government bills, and 91 of these were passed; the other 120 were bills proposed by members not belonging to the Government, and only 26 of these were passed. In the preceding session 87 Government bills and 29 other bills were passed. There were 111 public bills (23 of them Government bills) introduced into the House of Commons last session which never reached the House of Lords. Four bills brought from the Lords were not passed by the House of Commons, and two bills were passed by both Houses, but were lost by disagreement as to amendments made in them in the House of Lords.

Gleanings.

"What are you about, my dear?" said a grandmother to a little boy, who was idling about the room and casting furtive glances at a gentleman who was paying a visit. "I am trying, grandma, to steal papa's hat out of the room without letting the gentleman see it; for papa wants him to think he's out."

"India, my boy," said an Irish officer to a friend on his arrival at Calcutta. "is the finest climate under the sun; but a lot of young fellows come ou here, and they drink and they eat, and they drink and they die; and then they write home to their parents a pack of lies, and say it's the climate as has killed them."

Mark Twain, a few months after his first baby was born, was holding it on his knee. His wife said, "Now, confess, Samuel, that you love the child!" "I can't do that," he replied; "but I am willing to admit I respect the little thing for its father's sake."

"How does your husband get along?" inquired a friend of an undertaker's wife. "Nothing to complain of, thank the Lord; he had twelve funerals yesterday."

Foreign Gnats in the Harvest Field.—During the last few days several gangs of harvest labourers near the Thames have experienced much inconvenience by being stung by a foreign species of gnat while working in the harvest fields. These insects fly in swarms, and it was at first surmised they were mosquitoes, but they are now supposed to be foreign gnats from out of some ship lying off Gravesend. Harvest bugs are common, and have to be endured by reapers and others in the cornfields, but these foreign invaders are a source of fresh trouble.

Curious Coincidence.—The Rev. George Gilfillan, of Dundee, was an ardent supporter of Mr. Fitzjames Stephen, at Dundee. On the Sunday before the election, by a strange coincidence, the chapter which fell to be read in Mr. Gilfillan's church was the sixth of the Acts of the Apostles. The gravity of the congregation was sorely taxed in the fifth verse, when the accomplished clergyman, in sonorous tones, read out—"And they chose *Stephen!*"

Modern Singing.—A Chicago paper gets off the following at the expense of New York society. It is the closing scene in a fashionable call made on a fashionable young lady:—"Finally, Miss Julia was induced to give a taste of her musical powers. And this is how she did it. She flirted up her panniers behind, coquettishly wiggle-waggled to the piano and sang:—

When ther moo-hoon is mi-hild-ly be-heaming
O'er ther ca-halm and si-hi-lent se-e-e-e,
Its ra-dyunce so-so-hoft-ly stree-heam-ing,
Oh! ther-hen, oh, ther-hen
I thee-hink
Hof thee-hee,
I thee-hink,
I thee-hink,
I thee-he-he-hehehehe-hink hof theeeeeeee!!"

There is a good, though old story told of Bishop Cox, the intense but able *overseer* of the Episcopal Churches in Western New York. He is the son of Rev. Dr. S. Hanson Cox, a well-known clergyman of the Presbyterian Church. Shortly after the son had left the church of his father—his father, by-the-way, abandoned the Quakers, with whom he was a birth-right member, and wrote a book entitled "Quakerism not Christianity"—and had become a deacon in the Episcopal Church, he said to his father, as the old gentleman was quietly shaving, "Father, I believe you are a Christian; I *think* you will go to heaven when you die, but you are no clergyman; you have no right to *administer* the sacraments." "Arthur!" responded the irate minister, while cutting himself in one or two places, "I think if your father had *administered* to you more spanking than he did, you would now be a better minister and a more respectful son."

The Mormons have a hymn, "We are not ashamed to own our Lord." Very good; but the question is whether the Lord isn't ashamed to own them.—*San Francisco Chronicle.*

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

STEPHENS.—August 12, at West View, Birchfield, Birmingham, the wife of the Rev. Frederick Stephens, of a son.

BURT.—On Friday, August 15, at Carlisle Terrace, Askew-road, Shepherd's-bush, the wife of Mr. C. W. Burt (formerly of Adelaide, South Australia), of a son.

SWEET.—August 15, at The Manse, Romford, the wife of the Rev. Frederick Sweet, of a daughter.

MARRIAGES.

SPENCER—REID.—August 12, at the Wesleyan Chapel, Saltburn-by-the-Sea, by the Rev. James Sugden, of Scarborough, assisted by the Rev. Thomas Blandford, of Herne Bay, uncle of the bride, the Rev. William W. Spencer, Wesleyan minister, of Ipswich, to Isabella, daughter of the late Mr. W. Reid, of Hastings, and niece of Mrs. Ambrose Perkins, of Darlington.

NASH—WONTNER.—August 14, at Clapton-park Congregational Chapel, by the Rev. Edward White, Searle James Nash, of Clapton, and Rachel Margaret, youngest daughter of Joseph Wontner, late of Clapton and Islington. No cards.

DEATHS.

COOMBE.—August 6, at Hawthorn, Melbourne, Australia, the Rev. W. D. Coombe. Aged 28 years.

MITCHELL.—August 6, at No. 1, Belmont, Clifton, Bristol, Mary Andrews, relict of the late Rev. Thomas Mitchell, of Leicester, and eldest daughter of the late Rev. Thomas Grundy, of Lutterworth. Aged 85 years.

TUCKER.—August 14, at his residence, Mount Pleasant, Totnes, William Tucker. Aged 66 years.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, August 13, 1873.

ISSUE DEPARTMENT.

Notes issued	£38,100,090	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	23,100,090
		Silver Bullion	—
	£38,100,090		£38,100,990

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,296,583
Rest..... ..	3,509,663		
Public Deposits ..	6,550,252	Other Securities ..	16,470,326
Other Deposits ..	17,439,049	Notes	11,863,015
Seven Day and other Bills	428,568	Gold & Silver Coin	850,608
	£42,480,532		£42,480,532

August 14, 1873. Frank May, Chief Cashier.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Markets.

CORN EXCHANGE, Mark Lane, Monday, August 18.

The wheat trade was generally firmer this morning. English being in small supply sold at fully last week's rates for old qualities; while the few samples offering of the new crop, met with buyers at high and irregular prices. The demand for foreign wheat for French account still continues. This has helped our market to-day, and we must quote an advance of 1s. to 2s. per qr. on red, and 2s. to 3s. per qr. on all good descriptions of white wheat from the prices of this day week. Barley, beans, and peas fully as dear, with a better demand. We are again fairly supplied with foreign oats. The trade has decidedly improved in tone for this article, and all good, sweet, dry samples met with a ready sale at an advance of fully 6d. per qr. on the rates of Monday last.

METROPOLITAN CATTLE MARKET, Monday, August 18.—The total imports of foreign stock into London last week amounted to 16,677 head. In the corresponding week in 1872 we received 18,190; in 1871, 17,244; in 1870, 11,940; in 1869, 12,570; and in 1868, 7,958 head. With shorter supplies offering, a more animated tone has prevailed in the cattle trade, and prices have had a hardening tendency. From our own grazing districts a moderate number of beasts has come to hand, but there has been a marked scarcity of choice breeds. The trade has been steady, and the best Scots have been firm in value. The top price has been 6s. 2d. to 6s. 4d. per 8lbs. From Lincolnshire we have received about 160; from Leicestershire, Northamptonshire, &c., about 1,500; from Lincoln, about 160, and from other parts of England about 250. Although the supply of foreign has been less than on Monday last, it is still a good average. From Tonning about 1,627 head has come to hand, and there have also been about 300 Spanish and about 150 Dutch. As on the English side, the demand has been firmer for the best breeds at full prices. The supply of sheep has been moderate, but not equal to Monday last. The inquiry has been more active, and prices have been well maintained. The best Downs and half-breds have made 6s. 2d. to 6s. 4d. per 8lbs. Lambs have changed hands at 6s. 6d. to 7s. 6d. per 8lbs. Prime small Calves have been in fair request at full prices, otherwise the market has been quiet. Pigs have been disposed of at late rates.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	6	to 5	0	Pr. coarse wooled	6	0	6	2
Second quality .	5	2	5	8	Prime Southdown	6	2	6	4
Prime large oxen	5	10	6	2	Lge. coarse calves	4	0	4	8
Prime Scots . .	6	2	6	4	Prime small	5	0	5	6
Coarse inf. sheep	4	8	5	0	Large hogs . .	4	2	4	6
Second quality .	5	2	5	10	Neat sm. porkers	5	0	5	4

Lamb, 6s. 6d. to 7s. 6d.

METROPOLITAN MEAT MARKET, Monday, August 18.—The market to-day was moderately supplied with meat of all descriptions. Sales were effected slowly, and no material change occurred in prices.

PROVISIONS, Monday, August 18.—The arrivals last week from Ireland were 424 firkins butter, and 2,487 bales bacon; and from foreign ports 18,855 packages butter, 2,484 bales and 103 boxes bacon. In the Irish butter market there has been some business transacted, finest Clonmels at 118s. to 120s. on board, and Corks at 121s. firsts, 116s. seconds, 106s. to 107s. thirds landed. In foreign the finest fresh qualities have advanced 4s. to 6s. per cwt., best Dutch 122s. to 124s. The bacon market ruled firm, and the supplies being insufficient for the demand, an advance of 2s. per cwt. was realised on all descriptions. There is more inquiry for lard, sales made of best bladdered at 70s., and kegs at 60s. on board.

POTATOES.—Borough and Spitalfields, Monday, August 18.—With increased supplies there was less demand, and prices gave way fully 10s. per ton. Shaws, 75s. to 85s. per cwt.; Regents, 90s. to 110s. per cwt.; Kidneys, 90 to 110s. per cwt.

SEED, Monday, August 18.—No samples of new clover-seed yet appear, and prices of old are without any quotable variation. New trifolium maintains the recent advance steadily, with a fair demand. The best new trefoil was held with more firmness, at very full prices. White mustardseed sold in small lots on former terms. There is nothing passing in brown for want of supply. New winter tares can be obtained at 6s. 6d. to 7s. per bushel for the best qualities. Foreign canaryseed was less active in demand, but prices unvaried. Winter oats and new rye are offered on former terms. Grass-seeds sell slowly at moderate rates. New winter beans can be had at reasonable figures.

WOOL, Monday, August 18.—For English wool there has been a fair demand, and prices have been maintained. At the public sales of colonial the attendance has been good, and biddings have been brisk. Prices have ruled steady.

Valetudo Visque Liberis.—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufactory, Bermondsey, London.

Just Out.—The Hindoo Pen.—"Shrewsbury Journal" says:—"They are the best pens invented, and it is only bare justice to the patentees to record the fact." They come as a boon and a blessing to men, the Pickwick, the Owl, and the Waverley Pen. 1,200 newspapers recommend Macniven and Cameron's Pens. Sold everywhere. Sample box, by post, 1s. 1d.—23 to 33, Blair-street, Edinburgh.

Flea-Killing Soap for Dogs.—Naldire's Tablet is a medicated soap (free from poison) for washing dogs. It destroys fleas, cleanses the skin, removes all smell, and gives gloss to the coat. "Naldire's Tablet is harmless to dogs, but fatal to fleas."—Frank Buckland, Esq. "No one possessing a dog of value should be without Naldire's Tablet."—Edgar Hanbury, Esq. Price 1s., of all chemists and perfumers. N.B.—Avoid low-priced imitations, which are worthless.

"The Sinew and Backbone of Success."—Not only is the nervous system affected by variations of temperature, atmospheric vicissitudes, dietetic errors, excessive indulgence in stimulants, fatigue of muscle and anxiety of mind, but it also intensely sympathises with disorders in any part of the body and exhaustive activity of the brain. Holloway's excellent medicine, long noted for their power of augmenting the appetite, promoting digestion, regulating secretions and enforcing excretions, have likewise proved themselves the most certain of nervotonics, or strengtheners of the nerves, and the best preservers of vital energy. In summer Holloway's pills are especially useful in guarding the system against malaria, sunstroke from excessive heat, and the weakness engendered by an accelerated circulation or too profuse perspiration.

Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

SEWING MACHINES,
From £2 2s. to £25.
The only Establishments in London
where
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description of

SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & Co., 69, EDGWARE ROAD,
AND
4, CHARLES STREET, SOHO, LONDON.

TO PARENTS and GUARDIANS.—A Surgeon in a colliery district has a VACANCY for a Young Gentleman as PUPIL.—Address, T. W., Greenhill-lane House, near Alfreton.

BERRYLANDS HOUSE, SURBITON.

THE Misses MACKENNAL will resume studies on TUESDAY, September 9th. They are prepared to RECEIVE Two Ministers' DAUGHTERS at reduced terms.

HYDROPATHIC ESTABLISHMENT,
LIMPLEY STOKE, WILTS.

TO BE SOLD OR LET.

In consequence of the death of the late Manager, T. Preston, the Proprietors are prepared to sell or let by private contract, to some party desirous of carrying on the practice of Hydropathy, and of seeking to maintain in the Establishment the same quiet and Christian tone so highly valued by those who have visited this place.

In addition to the Pleasure-Grounds, immediately surrounding the House, there are other useful adjacent properties, including a Villa for residence of Medical Man, Cottages, Stables, &c., which can be had or otherwise as desired.

Limpley Stoke is a Station on the Great Western Railway, six miles from Bath.

To view, apply on the premises, and for further particulars, by letter, to Mr. Charles Jupe, Mere, Wilts.

A COMFORTABLE HOME, in a small family, residing in a Wiltshire town, is offered to a LADY, or TWO SISTERS, who would appreciate a pleasant neighbourhood, a large garden, and the occasional use of a pony and carriage. NONCONFORMISTS preferred. Address, in the first instance, to X., 74, Studley-road, Clapham-road, London.

GEORGE GARDNER, Family Grocer, High Wycombe, has a VACANCY for a Respectable YOUTH as an APPRENTICE. A Moderate Premium required.

THE CHEQUE BANK (Limited)
has commenced business at its offices,
PALL MALL EAST,
and
124, CANNON-STREET, E.C.

The GUARANTEE FUND of £100,000 CONSOLS has been invested in the names of the following

TRUSTEES.

ROBERT DALGLISH, Esq., M.P.
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SAMUEL MORLEY, Esq., M.P.
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The cheques of the Cheque Bank supply a new, safe, and universally applicable method of paying and transmitting small amounts of £10 and under.

Each cheque will bear stamped on its face the maximum amount for which it can be filled up, but the maximum amount must be previously deposited, and thus no account can be overdrawn. All cheques are crossed and payable only to order.

The cheques are supplied in books of ten each, costing 1s., being 10d. Government duty and 2d. Bank commission.

Applications for Cheques to be made at the Offices as above, or at any of the following Bankers, where the funds of the Cheque Bank will be deposited:—

The Bank of England.
The Western Branch of the Bank of England, Burlington Gardens, Bond-street.
Glyn, Mills, and Co.
Williams, Deacon, and Co.
National Provincial Bank of England.
Dimsdale, Fowler, Barnard and Co.
Consolidated Bank, Limited.
Alexanders, Cunliffes and Co.
National Bank of Scotland.
Alliance Bank, Limited.
Jay Cooke, McCulloch and Co.
Herries, Farquhar and Co.
R. Twining and Co.
City Bank.
Union Bank of Scotland.
Manchester and Salford Bank.
Manchester and County Bank.

By order,
S. J. NICOLLE,
Secretary and Accountant.
Pall Mall East, S.W., 11th August, 1873.

THE WEST WISCONSIN RAILWAY (SOUTHERN EXTENSION) SEVEN PER CENT. FIRST MORTGAGE BONDS, specially secured as a first charge upon the whole of the Southern Extension, and also as an obligation upon the West Wisconsin Railway Company, a Corporation possessing Freehold Lands valued at 5,000,000 dollars, or double the amount of the Funded Debt. The whole Line, including the Extension, is completed, is now in full operation, and earning double the amount required to pay the interest on the whole Issue of Bonds. ISSUE of 500,000 dols. in 500 BONDS to BEARER of 100 dols. each (being the balance of 640,000 dols. authorised to be issued), Redeemable at Par in Gold on the 1st July, 1902, unless previously redeemed by drawings, after the first Ten Years, for which a Sinking Fund is duly provided. Interest payable in Gold by Coupons annexed, on the 1st January and 1st July in each year, at the London and County Bank, Lombard-street, where the interest upon the previous issue has always been regularly paid. Issue price £175 per Bond of 1000 dols., equal at 4s. 2d. per dol. to £208 6s. 8d. At the present price of issue the return to the Bondholder will be equal to 8 per cent. per annum, without reckoning the bonus to be derived from the drawings.

Messrs. JAY and Co. are authorised to OFFER for PUBLIC SUBSCRIPTION FIVE HUNDRED BONDS of the WEST WISCONSIN RAILWAY COMPANY (Southern Extension).

The price of issue is £175 per Bond of 1000 dols. payable as follows:—£10 per Bond on application; £30 per Bond on allotment; £45 per Bond on 1st September, £45 per Bond on 1st October; £45 per Bond on 1st November—£175.

ABRIDGED PROSPECTUS.

The Bonds have thirty years to run from March, 1872, subject to redemption at par in gold.

The interest is at the rate of 7 per cent. per annum by Coupons attached to the Bonds, payable 1st January and 1st July, free of all United States taxes; but at the present price of issue this rate is equal to 8 per cent. per annum. Subscribers will be entitled to the Coupon due January 1, 1874, less interest from July 1, 1873, to the several dates of payment.

The Mortgage Deed provides that, after ten years from the first day of July, 1872, the Company will pay at par and cancel 5 per cent., or 30,000 dols. of the Bonds issued in pursuance of this Mortgage; or in lieu thereof, will pay to the Trustees 30,000 dols. on or before the 1st day of July of each year until the whole issue is paid.

Security.—The Bonds are—

1. A first charge upon the 32 miles of the Southern Extension of the West Wisconsin Railway Company.
2. A first charge upon the rolling stock of the Southern Extension.
3. A charge upon the land grant belonging to the West Wisconsin Railway Company, which consists of 1,000,000 acres of fine timber and agricultural lands, and is estimated as being worth 5,000,000 dol., or about one million pounds sterling.
4. An obligation of the West Wisconsin Railway Company, a Corporation which has no floating debt, with the exception of about 384,000 dols. incurred in building this extension, and which is to be paid off by the proceeds of these Extension Bonds.

Subscribers will have the option of prepaying in full, under discount at the rate of 4 per cent. per annum, either on allotment or on any of the dates when an instalment falls due. The failure duly to pay any instalments will subject all previous payments to forfeiture and cancel the allotment.

Certificates will be issued against allotment letters and bankers' receipts, which, after payment of the final instalment, will be exchanged for the Bonds.

Where no allotment is made the deposit will be returned without deduction; and in case the allotment should not require the whole deposit the surplus will be applied towards the amount payable on allotment.

Applications must be made in the annexed Form, and accompanied by a deposit of £10 per Bond.

A copy of the Mortgage Deed under which the Bonds are issued, the verification of Messrs. Sandford, Robinson, and Woodruff, the solicitors, of New York, and a copy of the Bond, may be seen at the offices of Messrs. Lewis, Munns, and Longden, 8, Old Jewry, E.C.

Forms of Application may be obtained at the offices of Messrs. Jay and Co., Bank Chambers, 38, Throgmorton-street; at the London and County Bank and its branches; and at the offices of Messrs. Lewis, Munns, and Longden.

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GRUNDY'S PATENT for WARMING and VENTILATING CHAPELS, SCHOOLS, &c., with pure Warm Air, is superseding other plans. Success guaranteed. For Apparatuses erected during the Summer months, credit will be given until January following, so that they can be tested in cold weather, and no charge will be made in case of failure. Testimonials post free on application to John Grundy, Tyldesley, near Manchester.

ROYAL POLYTECHNIC.—The ENCHANTED GLEN. This successful Entertainment has now been represented 167 times! New Songs and a new GHOST EFFECT in the Incantation Scene, by the Author. Daily at 4 and 9 (Wednesday excepted), by Mr. Oscar Heartwell.—The GREAT EXHIBITION, by Mr. Malden, who has just returned from Vienna.—The SHAH and the PERSIANS; with Original Persian Music, by Mr. J. L. King.—A(N) ICE LECTURE, by Professor Gardner.—Open daily, from 12 to 5, and 7 to 10. Admission 1s.

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Purveyors to the Queen, SOHO-SQUARE, LONDON, direct attention to the following Articles, which may be obtained of all Grocers and Italian Warehousemen.

PURE PICKLES IN MALT VINEGAR.

CAPTAIN WHITE'S ORIENTAL PICKLE, Curry Paste and Curry Powder.

TIRHOOT CHUTNEY.—Prepared by W. H. Jones and Co., Tirhoot.

TABLE JELLIES in Pint and Quart Bottles.

JAMS, JELLIES, and ORANGE MARMALADE, warranted made from Fresh Fruit and with Refined Sugar only.

PREPARED SOUPS in Pint and Quart Tins.

LADIES' ENAMELLED KID BOOTS,
Elastic or Button, beautifully made, 21s. and 23s.
Soft House Boots, 5s. 6d.

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AN UNDISPUTED FACT. Common unbleached Calico wears much longer than White, because Chemicals producing Whiteness destroys the Original Strength of the Cotton. The New Scoured LEATHER MAKE is strong as unbleached. Washes beautifully white first time. Unequalled for SHEETING, SHIRTING, or NIGHT DRESS. Patterns Free. C. WILLIAMSON, Leighton Buzzard.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton, 37s.; Hartlepool, 36s.; best Wigan, 35s.; best Silkstone, 35s.; new Silkstone, 34s.; best Clay Cross, 35s.; Clay Cross Seconds, 33s.; Primrose, 33s.; Derby Bright, 32s.; Barnsley, 32s.; Kitchen, 29s.; Hartley, 28s.; Cobbles, 27s.; Nuts, 27s.; Coke, 30s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin.

COALS.—GEORGE J. COCKERELL and Co., Coal Merchants to the Queen and to the Royal Family. Best Wall's-end, 37s.; best Inland, 35s.; best Coke, 30s. Cash prices—Central Office, 13, Cornhill; West End Office, next Grosvenor Hotel, Pimlico.

CLARK'S PATENT STEEL NOISELESS SHUTTERS.—Self-coiling, fire and thief-proof. Can be adapted to any window or other opening. Prospectuses free.—CLARK and CO., Sole Patentees, Rathbone-place, W.; Paris, Manchester, Liverpool, and Dublin.

W. G. NIXEY'S Refined BLACK LEAD.
"CLEANLINESS."

The Proprietor begs to CAUTION the Public against being imposed upon by unprincipled tradesmen, who, with a view of deriving greater profit, are manufacturing and vending SPURIOUS IMITATIONS of the above article.

Ask for
W. G. NIXEY'S BLACK LEAD.
And see that you have it.—12, Soho-square, London, W.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s. 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD Chemist, Leicester.

DINNEFORD'S
FLUID MAGNESIA.
The best remedy for
ACIDITY OF THE STOMACH,
HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions, especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,
172, New Bond-street, London, and of all Chemists.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS), for Purifying, Sweetening, Cleansing, and Making Lustrous the Skin, Sweeping away all Pimples, Blotches, and Roughness. Recommended by the entire Medical Profession; and, from its agreeable and Sanitary Action, is the most Popular TOILET SOAP in the World. "Miss Braddon has a high appreciation of Messrs. Wright and Co.'s COAL TAR SOAP."—"Belgravia" Office.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS).—By its Antiseptic Qualities it Wards off all Infectious Diseases, such as Smallpox, Scarlatina, &c., and thoroughly Purifies the body after an Attack, so necessary for the Prevention of the graver Secondary Complications. "It is the only true Antiseptic Soap."—The British Medical Journal.

THE COAL TAR SOAP (WRIGHT'S SAPO CARBONIS DETERGENS), from its Mildness and Healthful Action, is particularly useful to Children, preventing and curing the many Forms of Skin Diseases to which they are subject. "In our hands it has been most effective in Skin Diseases."—The Lancet. By all Chemists, in Tablets, 6d. and 1s. W. V. WRIGHT and Co., Southwark.

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HUMAN HAIR

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BY ALEX. ROSS,

248, HIGH HOLBORN, LONDON, W.C.

MANY hundreds of individuals apply to the writer of this short essay as to the means for recovering an ornament which is prized, more or less, by us all. The pleasure of describing what the hair is, and how it should be treated, was at first pleasant, but after years of repetition it became irksome in the extreme. And this small pamphlet was written to enlighten the public, and save labour to the writer. Not only so, but these pages will show why that great remedy, Spanish Fly Oil, so signally succeeds in most cases of imperfect hair. So difficult is it to give verbally a lengthened statement of the advantages arising from the use of Cantharides Oil for the growth of the hair, that it becomes necessary to adopt a written medium for that purpose; also the difficulty is produced, not from a want of an accumulation of facts, but through oral explanations reaching but the few, and not, like an essay, finding its way to hundreds and thousands of persons suffering from thinness of hair, or disadvantaged in their appearance by meagre locks. Hair may be thought by some to be a subject too trivial to engage the attention of the studious. If an excuse or a reason be required for this study by those so engaged, they may show that their subject has been the theme of the poet and the labour of the painter; that its antiquity is attractive, for the Assyrians, Egyptians, ancient Jews, as well as the people of more classical days, prided themselves in the arranging, beautifying, and promoting the growth of an auxiliary to beauty surpassed by none in its charms. The individual devoting the energies of a life to this subject may remark to those who depreciate his engagement, that the wonders contained within its limits are more than enough for the contemplation of many lives; and like the manipulator with an atom or a globule of water, or the chemist with an examination into the laws of caloric, and the electrician inquiring into the wonders of electricity, he finds that nothing in nature is so insignificant as it at first appears, neither is there anything so small but what is more than sufficient to feed with mental food the mind of man. This is strikingly so with the subject of hair; and it is hoped, before the reader completes the reading of this brief essay, that his opinion will be the same as the writer's. A deficiency of the natural covering called hair produces often disease and death. It is not only true that the bear and wild dog in the Arctic regions could not long exist without its protection, but it is equally a fact that man when prematurely bald, or suddenly deprived of hair, is most susceptible to catarrh. So well known is this, that the greater number, perhaps, of persons wearing perukes do so more as a protection against cold than for the sake of ornament. The chest containing the vital organs induces persons very wisely to protect that part of the body with scrupulous care; but should the chest be kept uncovered, nature, ever beneficent, causes hair to grow upon the neglected part in sufficient quantities, showing, in so doing, the importance not only of keeping that part of the body covered, but that hair is a great preventive to inflammation, other diseases, and death. Plants are provided with this covering that the sun's rays may not be too powerful for them, or that the piercing winds may not do them injury. It is true that these filaments—found upon all plants except those that grow under water—collect from a humid atmosphere the moisture necessary to their well-being; but, important as this office is in the existence of vegetation, it is perhaps subordinate to that of protection from excessive heat or cold. As an ornament, nothing surpasses well-arranged hair, and its suitable decoration principally depends upon its profusion, obtained only through care and cultivation. The painter does not consider his Beauty perfectly charming unless her locks flow plentifully in brightness and thickness—the colour beautiful, and the gloss rich and radiant. The poet will "write a woful ballad to (so small a portion of hair as) his mistress's eyebrow," the inference being that if a few hairs upon the face inspire him with admiration and love, to how much greater an extent of rapture or enthusiasm would he rise in contemplating her flowing locks, "dishevelled, but in wanton ringlets waved." And the sculptor is not forgetful of the effects produced by a judicious use of what the divine Milton calls "golden tresses." But if the poets be taken as guides as to the amount of attention and enthusiasm to be given to the hair, then we shall find that we are to admire it more than any other constituent part of beauty. The learned Liebig has analysed it, and informs us that it consists of hydrogen, oxygen, nitrogen, and sulphur. In the possession of the writer is the hair of nearly every class, genera, and family of the mammalia, and, upon examination, all are found to contain more or less of these component parts.

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